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The Spirit of Missions.

EDITED FOR

THE BOARD OF MISSIONS

OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

PREACH THE GOSPEL TO EVERY CREATURE.

VOL. XVIII.

AUGUST, 1853.

No. 8.

GENERAL INFORMATION.

NOT having Missionary Reports to publish this month, the Domestic portion of the "SPIRIT OF MISSIONS" is filled with matters of a general Missionary character, or which convey some Missionary information, gleaned from the various Church papers, the proceedings of Conventions, and other sources. It would give us very great pleasure to receive such items as the Reports of Committees on the State of the Church in any Diocese, either from those who are in some manner connected with the Board of Missions, or from any individual desirous of aiding the spread of such information, and of giving greater variety as well as interest to this publication. We have before alluded to the consecration of Churches at Missionary Stations, or at such places as have been assisted from the Missionary funds, and again repeat our request, that such accounts may be forwarded to this office for publication; and if a correct drawing can be sent, in time for preparation, and is worthy of the expense, it will be cheerfully borne, the engraving of them will be willingly undertaken, and very gladly inserted along with the particulars of the ceremony.

Diocesan Conventions.

DIOCESE OF ALABAMA.

This body assembled on the 12th inst., in St. Paul's Church, Selma. Besides an unusually large representation of the clergy and laity, quite a number of visitors were in attendance, who came to enjoy the religious services, and to exchange greetings with their distant brethren. This circumstance has added much to the interest of our Assembly; for in a young

Diocese like ours, nothing is more encouraging than the evidence of interest on the part of the laity in the welfare of the Church.

The Convention of Alabama does but little in the way of legislation ; we have no long speeches nor intemperate discussions, and a formal division upon any question is of rare occurrence. Perhaps the most interesting matter in the way of business, was the re-organization of the Widows' and Orphans' Society, adopting the main provisions of a similar society in the Diocese of Maryland. All seemed to unite in the determination to make, if possible, adequate provision for the worn-out clergymen, and for the families of such as die in the service. The Convention sermon was preached by the Rev. Mr. Cook, of Talladega. The Rev. Messrs. Johnson and Knapp also delivered sermons prepared for the occasion, at the request of the Bishop ; the one on the doctrines of the Church, as distinguished from those of Rome : the other on the sin of worldly conformity. These discourses were useful and interesting ; nor is this said with any prejudice to other sermons not of so specific a character.

The reports from the parishes show that more is now being done in the way of Church extension than at any previous period in our history. Mobile, heretofore, has had one large Church, with rented pews. At this time two free Churches are in process of erection. The great difficulty, however, here, as elsewhere, is the want of ministers to do the work ; in vain do we seek a supply in anywise adequate to the demand.

Fearing to trespass on your space, the writer has studied to make his notice as brief as possible. The friends of the Church in Alabama may be assured, that though she may be the least among the thousands of Israel, she is quiet and peaceful, and not without manifest tokens of her Master's favour.—*Register*.

LOUISIANA.

The committee on the state of the Church beg leave to report, that, from all the information they have received, the Church in Louisiana has occasion for gratitude to God for the measure of prosperity with which it has been visited since the last Convention.

The reports from the Rectors of the several parishes exhibit, on the part of the clergy, a degree of energy and exertion in the work of their high calling, worthy of all commendation. In some places, their ministrations have been attended with special tokens of Divine favor. The attendants upon the worship of the Church have been very considerably increased, feeble parishes have been strengthened, two or three new ones have been formed, and others, struggling against many discouragements, have been able to maintain their ground, and give promise of permanency and strength.

The number of confirmations reported from the parishes already visited by the Bishop, shows that the preaching of the Word has not been in vain. In some places, the spiritual results have not been as abundant as in former years ; but, on the whole, the word of grace has been accompanied with the demonstration of the spirit and with power. There seems to be a growing conviction of the infinite importance of personal piety, and of the necessity of a public confession of the faith in the sacraments of the Church.

It is gratifying to observe that so much attention is devoted to the religious instruction of the coloured population ; and the success which has attended the preaching of the gospel among them, demands our grateful

acknowledgments to God. Within the last two or three years, a very considerable number of this class of our population in the country parishes has been presented for confirmation, and admitted to the Communion of the Church; and, for the most part, in all their walk and conversation, in their conscientious fidelity to all the duties of their humble station, as well as in earnest attention to the ordinances of the sanctuary, they furnish satisfactory evidence of the reality and power of the faith they profess. The committee regret that, while in the country parishes so much is being done, and so successfully, for this, in many respects, very interesting portion of our people, in the great city of the state no sufficient provision seems to have been made for their benefit. There is no Church building for their special accommodation, nor is any one appointed to minister to them with services adapted to their peculiar estate. It does not seem to your committee that the Church can be made to bear effectually upon this class of our city population, and therefore, that her duty towards them can be rightly discharged, without some specific arrangement of this nature. The subject is earnestly commended to the pious Churchmen of that city.

The subject of education continues to receive a good degree of attention. The schools prosper; results may be slow, but they are sure and lasting. The first fruits, indeed, are already manifested, in the consistent piety and the enlightened attachment to the Church of some who have been trained up under the influence of institutions which, though not strictly parochial or diocesan, are under the direction of the clergy of the Church.

— DIOCESE OF CALIFORNIA.

The Convention was opened May 4, at 11 o'clock, A. M., with morning prayer and administration of the Communion, and with a sermon by the Rev. J. L. Ver Mehr, D.D., Rector of Grace Church, San Francisco. The Rev. J. L. Ver Mehr was elected President, and Major E. D. Townsend, Secretary, *pro tem*.

The list of the clergy reported by the Standing Committee as entitled to attend this Convention, and of the parishes entitled to send lay delegates, was read as follows:—

Clergy.—The Rev. J. Reynolds, Chaplain of the Army at St. Diego; the Rev. J. L. Ver Mehr, Rector of Grace Church, San Francisco; the Rev. C. B. Wyatt, Rector of Trinity Church, San Francisco.

Parishes.—Grace Church, Sacramento; Grace Church and Trinity Church, San Francisco; St. John's Church, Stockton.

The Committee on Credentials reported the credentials of the following gentlemen to be in due form and valid:

David S. Turner, Esq., and Dr. C. S. Tripler, of Grace Church, San Francisco; P. H. Perry and I. D. Hawks, Esqrs., of Trinity Church, San Francisco.

J. W. Winans, G. E. Montgomery, and L. B. Harris, Esqrs., of Grace Church, Sacramento.

W. H. Glover, Esq., of St. John's Church, Stockton.

All the above-named gentlemen, except Messrs. Montgomery and Harris, appeared and took their seats.

Mr. I. D. Hawks was elected Secretary, and Major E. D. Townsend, Assistant Secretary, on ballot.

The Rev. Orange Clark, D.D., was admitted to the Convention, as chaplain of the United States Marine Hospital at San Francisco.

The following gentlemen were chosen as the Standing Committee of the Diocese :—Clergy—J. Reynolds, O. Clark, J. L. Ver Mehr, C. B. Wyatt ; Lay Members—David S. Turner, J. W. Winans, P. H. Perry, and C. S. Tripler.

The following gentlemen were chosen Trustees of the Episcopal Fund :—The Rev. C. B. Wyatt, the Rev. O. Clark, D. D., the Rev. J. L. Ver Mehr, D. D., P. H. Perry, R. K. Eastman, J. W. Winans. David S. Turner was elected Treasurer.

The same gentlemen were elected Trustees and Treasurer of the Diocesan Fund.

A report on the state of the Diocese, made by the Standing Committee, in the absence of the Bishop, was read and accepted. The Convention then adjourned till 9 o'clock on the 5th May.

Convention met May 5th. The following resolutions were passed :—

Resolved—That this Convention send delegates to the General Convention of the Protestant Episcopal Church in the United States of America, at its meeting in October next, in the city of New-York.

Resolved—That the delegates be instructed to apply in behalf of this Diocese for admission into the union with the General Convention.

The delegates elected were : Clergy—The Rev. Messrs. Wyatt, Clark, Ver Mehr, and Reynolds. Lay members — Messrs. Jonathan Edwards, I. D. Hawks, J. M. Bissell, and E. Andariese. The Rev. Dr. Ver Mehr and the Rev. Mr. Wyatt were appointed a committee to report to the Convention on obtaining a visitation from a Bishop.

Convention adjourned till three o'clock, P. M.

The Convention again met at three o'clock, P. M. The report of the Committee on an Episcopal Visitation was then read and adopted.

The Rev. Mr. Wyatt, Dr. Tripler, Mr. Hawks, and the Rev. Dr. Ver Mehr, were appointed a Committee to correspond with certain Bishops and the General Convention, for the purpose of obtaining an Episcopal Visitation. Adjourned to May 6.

May 6, Convention met at 10 o'clock, A. M.

On motion, the resolution to send clerical delegates to the General Convention was reconsidered. It was then resolved, that the election of clerical delegates to the General Convention in New-York be annulled.

Certain changes were made in the existing canons.

It was resolved, that when this Convention may adjourn, it shall adjourn to meet on the first Wednesday of May, 1854, in San Francisco.

It was resolved, that this Convention be opened by Divine service, in Trinity Church, and the sermon be delivered by the Rev. Mr. Wyatt.

The Convention adjourned till quarter past three, P. M.

Convention met at quarter past three o'clock.

On motion of Rev. Mr. Wyatt, resolved, that a Committee of two, one clergyman and one layman, be appointed as an executive committee of missions, to endeavour to establish missionary posts at chief points of importance in the State, and that this Committee be prepared to render a full report to the Convention, at its next meeting, in May, 1854. Committee—The Rev. Mr. Wyatt, Mr. Glover.

After evening prayers, and the chanting of *Gloria in Excelsis*, the Convention adjourned.—*Churchman*.

FLORIDA.

VISITATION OF BISHOPS HAWKS AND RUTLEDGE IN THE DIOCESE OF FLORIDA.

Confirmation was administered on the 13th March, in St. John's Church, Warrington, by the Right Rev. C. S. Hawks, D. D., (acting by request of the Bishop of the Diocese,) when eight persons were admitted to that rite. The Rev. J. J. Scott, Rector of Christ Church, Pensacola, was present on the occasion, and presented the candidates. The same rite was also administered by Bishop Rutledge, at St. John's Church, Jacksonville, April 3, to ten persons; at Trinity Church, St. Augustine, April 10, to twelve persons, (the candidates being presented by the Rev. J. G. Jackson, a Presbyterian of the Diocese of Maryland); at St. Paul's Church, Key West, April 21, to twenty-two persons; at Trinity Church, Apalachicola, May 5, to six persons; and at St. John's Church, Tallahassee, May 15, to four persons; this being the second administration of the rite within the year. The children attached to the Sunday schools in the several parishes were examined by the Bishop.

SOUTH-WESTERN CONVOCATION.

DIOCESE OF OHIO.

The religious services in connection with the meeting of the South-western Convocation at Springfield commenced on Tuesday evening, and closed on Thursday evening.

The attendance at all the services was remarkably good, and especially was this the case at night. Sermons were preached by the Rev. Messrs. Fitch, Britton, Nicholson and Gray. The latter, by appointment, preached the Missionary Sermon, followed by the Rev. Mr. N., in an address of about fifteen minutes. This was on the last evening. The liberal collection, for that parish, of eighteen dollars for Diocesan Missions, was then taken up. It was gratifying to see our friends at Springfield so much interested in the services, and gratifying also to meet our brethren of the clergy face to face, join in shaking the friendly hand, and hear words of encouragement from each other's lips. It was pleasant to see several ladies and gentlemen of the neighbouring parish at Urbana present—some attending all the services, and others came over to be at the missionary meeting on Thursday evening. Piqua was likewise represented by Judge M. and lady. Were this practice more common of laymen meeting in the services of our Convocations, from neighbouring parishes, it would be found delightfully profitable to their spiritual growth. The laity as well as clergymen need a word of encouragement now and then, and their hearts are warmed, and their zeal quickened, and their piety increased, by this very separation from their worldly business, which is for the time being called for. But, alas! the world has so much influence, that, as a general thing, not all of the Lord's-day can be given up to religious duties. Rail-road speed in business, and the lightning flash for news, is scarcely satisfactory, in this bustling, busy age. No wonder that the Church of God mourns over the lukewarmness of her children.

The Convocation adjourned, to meet in Troy the first week in July.—*Western Episcopalian.*

VISITATION OF THE BISHOP OF INDIANA.

On the 14th of April, the Right Rev. Bishop Upfold visited the parish of St. Mary's Church, Delphi, preached, and confirmed five persons.

On the 4th Sunday after Easter, April 24th, he visited the parish of Trinity Church, Fort Wayne, preached morning and afternoon, confirmed three persons, and, at the request of the Rector, who was a sponsor, baptized three children.

In consequence of sickness, the Bishop was unable to pursue his visitation of the parishes in the northern portion of the Diocese, and obliged to return home.

CONSECRATION OF TRINITY CHURCH, LOGANSPOUT, INDIANA.

On Thursday, May 26th, the Bishop visited the parish of Trinity Church, Logansport, and consecrated the beautiful and commodious Church edifice erected several years since, but only recently finished. The request to consecrate was read by the Rev. Walter E. Franklin, the Rector of the parish and of St. Mary's Church, Delphi, and the sentence of consecration by the Rev. John O. Barton, the assistant minister of St. John's Church, Lafayette. Morning prayer was read by the Rev. Mr. Barton, assisted in the lessons by the Rev. Mr. Franklin. The sermon was preached by the Bishop, who also preached again in the evening, and confirmed five persons.

RETURN FOR MISSIONARY AID.

From a Missionary in one of the Southwestern Dioceses, the gratifying intelligence conveyed in the following extract has been just received—a cheering proof of the bounty of the Church having been bestowed on one worthy of receiving it:—

It gives me much pleasure to inform you that, from July 1, 1853, you may reduce my salary, making it \$150 per annum, instead of \$250. A communicant of this parish, one who has from the first done more for the Church here than any other, engages to pay from July 1st the \$100 to be deducted. I hope the day is not very far distant when both these parishes will be self-supporting.

APPEAL FOR AID IN THE ERECTION AND FURNISHING OF A CHURCH.

Such a call as the following, we are happy to know, is seldom made in vain. Even if it is not intended that application is to be made, although from the Bishop's letter we presume it will be, even without personal application, the amount, we think, would be undoubtedly raised. But if an agent does make application, especially if that agent is a layman, his success we look upon as most certain.

How many such cases are there in the history of the Church, not only in

the West, but over the whole land, where the zealous efforts of one family or individual, frequently not burdened with any excess of this world's goods, have been blessed with such prosperity as we trust will crown this undertaking, and which we shall be too happy to record when the time comes for "the consecration of the Church of the Intercession, Stephen's Point." May the Bishop in charge of the Diocese of Wisconsin have many more such evidences of earnestness and devotion on the part of laymen!

It is frequently a matter of regret with the members of our Communion, that our Church is so generally the *last* to be established in any given place; or, if not actually the last, that there are so often two or three other denominations already occupying the ground, before our Holy Faith and rites and ceremonies are introduced. The cases in which our Church is the *first* to occupy the field, and to become established in advance of all other religious societies, instead of being of common occurrence, and forming the general rule, are now the exceptions as it were to the rule, so seldom do they occur.

Yet there are some cheering instances where our Church has been the first to carry the consolations of the Gospel, and provide the ordinances of religion for a community; and such cases would undoubtedly be more frequent, were our people all alive to the importance and blessedness of this work, and were they always ready and glad to aid in the establishment of new parishes, and sustaining them awhile, until able to take care of themselves.

It was the writer's privilege, last summer, to furnish a Church paper with a brief account of the consecration, &c., of St. James's Church at Manitowoc, in this state; which building was the first Church edifice, not only in the town, but in the whole county.

Suffer me now, Mr. Editor, to lay before my Christian brethren the claims on their benevolence and favourable consideration of another Church enterprise, which has no minister of its own to plead for it, but has been projected, and thus far carried on, by a devoted Christian layman.

The Hon. Albert G. Ellis, for more than thirty years a resident of Green Bay, and a vestryman and senior churchwarden of Christ Church from the time of its organization, more than twenty years ago, has lately removed to Stephen's Point, on the Wisconsin River, some eighty miles distant from Green Bay. Stephen's Point is in the centre of a large district of country, in which there is not another parish of our Communion. The next nearest parishes are distant in different directions, sixty-five, eighty, and one hundred and eighty miles respectively.

Mr. Ellis found a town of some four or five hundred inhabitants (it has now, I believe, increased to six hundred), totally destitute of any organized society, and with no religious services except the occasional appointments of an itinerant Methodist preacher. While, however, Mr. E. was making arrangements to remove his family, a Presbyterian Minister located there, and commenced preaching, but without any effort at first towards an organization. Mr. E., as soon as his family arrived, at once commenced lay-reading, first in his own dwelling, and then in a separate building which he fitted up for the purpose; and as soon as he could find the proper persons for the office, had a parish organized by the name of the "Church of the Intercession." This was the first organized Congregation in the place. The next step

was to get a Church edifice erected; and one of the plainest construction, of suitable size for the wants of the place, it was ascertained would cost about \$1,000—or, if properly finished and furnished, \$1,200. A contract was made, and the building commenced, to be finished this summer, at least so far as to allow of its being used. Contributions, partly in lots and materials, have been made by those residing or having an interest there, to the amount of three or four hundred dollars; and for the residue, so far as contracted for, Mr. Ellis is personally responsible; though it would be a heavy burden upon him, not being a man of any considerable means, but dependent upon the labour of his hands from year to year for his sustenance.

Are there not many Christians at the East, who will gladly give of their substance to aid Mr. Ellis and his fellow-churchmen in their efforts for the glory of God and the good of his Church?

Our good Bishop visited Stephen's Point during the last winter, and expressed his gratification at the actual state of things and the future prospects. He administered the Holy Communion to seven communicants, and promised them a minister as soon as it might be in his power. He gave Mr. Ellis the following testimonial of approbation of his doings, with his own proper signature attached, and his sanction that it should be sent wherever there was a hope of obtaining any aid.

21st February, 1853.

I find Mr. A. G. Ellis, whom I have known for many years as a zealous member of the Church, at Stephen's Point, on the Upper Wisconsin River. No sooner had he brought his family from Green Bay into the Pinery, than he began to act as a lay reader, and collect together those neighbours who were disposed to unite with him in celebrating the worship of Almighty God. Prospects are encouraging; and the land is being settled by an industrious people, and efforts will be made without delay to erect a plain and commodious Church; and donations, quite generous, for so new a country, have already been made. Farther aid is wanted, and is now solicited. In full conviction that whatever is given will be economically and judiciously used, I recommend the present application to the kind attention of those persons to whom it may be addressed.

JACKSON KEMPER,

Bishop in charge of the Wisconsin Diocese.

Stephen's Point, Wisconsin.

Besides the building itself, it would be very desirable, being the first and only Church in the place, that it should, if possible, be properly furnished as well as completed. A bell, of very moderate size, to call the worshippers together, would cost, at least, \$100. An organ would also be of great service, and Mr. Ellis has had the offer of a small second-hand instrument at the East, for a hundred dollars. A communion-set, lamps, carpets, &c., &c., would likewise be very acceptable, some of which might be given in whole or in part, by those who could not so well contribute money.

Mr. Ellis desires that any contributions for this purpose should be sent either to the Bishop of the Diocese, at his residence at Delafield, or to himself, at Stephen's Point, Portage Co., Wisconsin.

CHIPPEWAY MISSION.

If results so promising are already seen among this tribe as the reward of the self-denying labors of the self-sent Missionary, what might not be expected from such a spirit operating upon the comparatively civilized Ojibwas of Duck Creek? Is there no man like-minded, willing to devote himself to their culture and improvement?

[From the Register.]

We have great pleasure in laying before our readers the following letter from the Rev. James Lloyd Breck, addressed to a friend in a neighbouring city, and not intended for publication, though we think our readers will agree with us in saying that the receiver has done well in permitting its publication in our columns.

*Chippeway Woods, 14th March, 1853.
Post-Office, Fort Ripley.*

Your long neglected letter of the 21st July last has many times reproached me, but I know your goodness in bearing with me in times past, and I trust it will be extended to me at this present time.

I am writing to you from the far interior of Minnesota, in the midst of the Chippeway woods, seated on the ground by the side of a camp fire! You may wonder what I am doing out in these parts; and why I should be camping out in the Indian woods, and at a time when the thermometer is 18 or 20 degrees below zero! You are aware that I have espoused the cause of the red-man, in connection with our mission to the whites. I could not refuse them, excepting I did great violence to my conscience in that great commission, by which alone I am exercising the sacred ministry, viz.: "Go ye into all the world, and preach the gospel to every creature, disciple all nations," &c. Now, by reason of God's manifold blessings upon the labours of our hands, it is that I am upon this journey into the interior. The impression already made upon the Indian is in the highest degree favourable to the cause of Christ and their civilization. I shall not confine in this letter my remarks to my own assertions, but will quote from some letters bearing upon this subject. The first is from a gentleman who is one-fourth Chippeway, and living with his Indian family fifty miles to the south of Khageeashkoonsikag,* upon the ceded lands, and alludes to our work in these encouraging words:

"3d December, 1852.

"Allow me, my dear sir, to express to you the heartfelt pleasure and satisfaction it gives me to hear of the success which is already attending your philanthropic and humane labours. Every Indian I see from Khageeashkoonsikag speaks of you as a real friend and father. In fact, they consider your mission the greatest blessing which has ever happened to them; and the feeling which you have even thus far succeeded in creating in their hearts, is to me a sure guarantee of your future success. During my long experience in the Ojibwa country, I have never seen or known the like. I have worked long and hard to benefit my poor Chippeway relatives, though in a manner different from that of a missionary; and every one who shows

* The name of the Cape upon which our Mission-house is built.

an interest in the welfare of these, at present, miserable and down-trodden people, I take to my heart as a brother. . There are huge obstacles in the way towards effectually doing good to the Chippeways. * * * The Chippeways *can* be civilized. In this is their only salvation from the fate which has befallen tribe after tribe in the East. Rest assured that, so far as my influence, words, urging, and encouragement can go with the Indians among whom you have cast your lot, to persuade them to listen to your words, I shall cheerfully always tender you."

And again I will here extract a few words from a letter received the 14th of January, from an excellent and intelligent young man, lately converted to the faith of the gospel, and living eighty miles to our south. His wife is also in part Ojibwa, and a well educated and very pleasing woman.

"We are much gratified to hear that your labours have been so abundantly blessed. From what I learn from other sources, I am led to believe that you have performed more in the very brief period you have been there, than most of the missionaries have in a long series of years. This is gratifying to every true Christian and friend of the Church."

Now, in what, you may ask, is this improvement visible. We are glad to assure you that it is so in two respects—in religious matters and in temporal. These people are Pagans, and practise the heathen worship called the "Grand Medicine!" They have, of course, received this from their forefathers, and, like all errors, it is deeply seated in the human heart; but again, like all errors, it must give place to the truth. And this is undoubtedly the present and growing impression on the minds of these people. The advocates of the "Grand Medicine" have informed me that many would become Christians before long; and for some time past I have had a class preparing for baptism, whilst recently three presented their children, eight in number, to receive this initiatory sacrament. Could you have been present on this occasion, and witnessed these little ones, for the first time in their lives clothed in white garments, encircling the font, attended by their parents, who purposed soon to follow them in the same pathway of the faith; and then looked around about upon the crowded congregation of natives, and beheld their fixed attention, and yet more, their Christian demeanour, kneeling for both silent and vocal prayer, unable to read, but responding orally—hearing the Word of God read in their own tongue, and then uniting in the chants—could you have seen all this in a Mission (to Pagans) not one year old, you would have confessed that God was amongst them of a truth. Nor was this a merely special occasion, attracting special numbers and particular attention. We are happy to inform you otherwise. It was simply a repetition of each Lord's-day's worship, nay, of each day's (evening) worship, for the Indian comes up to prayer every day of the week besides Sundays. Thus their practice has grown up so naturally, that it has encouraged our hearts most strongly in this peculiar work. Our humble Mission-house has had ten inmates the past winter, the most of them Indian children; and it was on occasion of the daily worship in which these engaged, that led others from without to come in also at the ringing of the bell. Others again joined these, till at length they numbered as many each night of the week as upon the Lord's-day, so that we were led to establish a liturgical service in their own tongue for their special benefit. Not only will you be pleased to learn that we have the English Prayer-Book in Ojibwa, but I am able already to conduct the most part of the service in this tongue. And our devoted matron has so rapidly acquired a knowledge

of this language, as to be able to say and chant in the same; and daily at the close of the evening service, she teaches both young and old to repeat psalms and hymns orally, and then to chant and sing them, in which exercise they take great delight. Our interpreter, who is an Indian, and educated for Indian Missions by the Methodists, says he never before knew the Indian to kneel and engage in acts of Christian worship. It is something that is to him unaccountable, but to ourselves not so, knowing the adaptation of a liturgical worship to any people, but especially to the simple-minded. I am happy in having persons connected with me, both male and female, who are admirably qualified for this work. A recent convert* to the Church, along with his wife, have come to us, and are now making themselves pre-eminently useful in furthering our labours. And now, you may further ask, whilst they are learning religious truths, are they not remaining just as savage as before? I am happy in informing you to the very contrary of this—the very first summer saw the Indian beginning to build houses for himself, guided by our advice. You may imagine our joy upon seeing the first neighbour's candle from his window by night! and yet it was only a few months before, that we lay upon the ground in our canvas tent, expecting every moment an attack from hostile Indians, who brought "fire-water" from a distance to intoxicate others, that they might drive us off. But now, how changed are all these men! Many purpose building houses for themselves the present summer; and nearly all are resolved to cultivate the soil for their livelihood. All this is deeply interesting and encouraging to us. But the work has not stopped with the band. We have been visited by many Indians from the interior and the north; these have taken away with them a good report, and some have earnestly asked for a mission for their people.

The following letter is from the aged and principal chief of a lake seventy miles to our north, by name "Kah-sah-gah-oqua-ju-mo-kag," where lives a band of eleven hundred Indians. This chief, in English named "Flat-Mouth," as you will read below, invited me to visit his people, which I have done; and when I began this letter, I was seated by our camp fire, on my return route.

The letter of "Flat-Mouth" is as follows:—

27th January, 1853.

"My friend, since I saw you, you have always been in my memory. I have since thought of a great many things that you could do to better our condition. My friend, you cannot imagine how anxious I am to have you come and live among us; and oh! how glad I will be when I come from my hunt, to see some part of your house put up on the borders of our lake. This lake has been owned by my forefathers, and no one will have a word to say when I have made my promises; and I now say to you, come and choose out a place which is not occupied, anywhere about our lake, and take and use freely anything, wood, hay, fish, &c., which will make you comfortable. My friend, I shall leave in a few days for my hunt, and will not be back before spring opens. My friend, if you have any compassion for us and our children, you will not hesitate and come now and select a place for your home. I shall leave word with Buffalo and the old men what to say to you. They will not be bad words, but good ones, that they will

* He was a Presbyterian Deacon, and a member of a Presbyterian Mission to the Ojibwas, 100 miles to our northwest, just before coming to us.

speak. My friend, when I get back from my hunt and see you getting ready to live among us, I will then be glad to know that some of our people will have an opportunity of learning from whence the whites get their knowledge. My friend, this is all at present, and I hope the Great Spirit will spare my life until I see you living among us."

Here is the Pagan appealing to the white man! As an Indian Missionary, I could not refrain taking this arduous journey, travelling on a *train*, which is a species of the Lapland sleigh. It is only wide enough for one person to sit down, and when down, you are upon a board that is without runners, and simply passes over the top of the snow. I was, fortunately, accompanied by the gentlemanly commanding-officer of Fort Ripley, Captain Todd, who is connected with the Birch family in Kentucky, (Judge Birch,) and the chaplain of the fort was with us; so that our two trains, drawn by single horses, took us through very nicely, and the superior experience of the former in camping out was very useful to me. We met several dog-trains, from the extreme north, over the line. At the chief's lake, I selected a beautiful site for a mission, the second link of the chain we hope to form through all this country. The lake is thirty miles long, and of so varied a coast as to measure, perhaps, one hundred and sixty in circumference. Its waters are filled with the finest fish of many varieties, and the shores are covered with forests of the sugar maple, from which the Indians manufacture many thousand weight each year.

Miscellaneous.

IRELAND.

THE account of things lately done and doing in the Irish Church is of a very encouraging nature. It runs as follows:—

"Not less than seventy-one Churches in the Diocese of Dublin have drawn on the Commissioners for small sums. Nineteen Churches were repaired in Kildare, thirty-five in Ossory, nine in Leighlin, eighteen in Ardagh, twenty-six in Elphin, twenty-six in Kilmore, twenty-eight in Clogher, forty-five in Meath, six in Down, twenty-nine in Connor, fourteen in Dro-more, eighteen in Tuam, two in Killala, thirty-eight in Cloyne, thirty-four in Killaloe and Kilsenora, five in Cashel, six in Emily, thirteen in Lismore, two in Waterford, twenty-nine in Derry, and nineteen in Raphoe. The total Churches repaired was 422, while another large section, including many of the former class, is debited with 'extraordinary' repairs, in addition to the ordinary. Incidental to the execution of those works, the architect's department has cost about £1,950.

CHURCH EDUCATION SOCIETY OF IRELAND.

Schools and Scholars.—The number of schools in connection with the Society, in all its branches, amounts to 1,858; while the scholars enrolled in them, according to the returns, are 105,387. And this statement, as compared with those of the previous year, shows a decrease of 27 schools, and an increase of 1,519 scholars. As regards the religious denomination of the children, the following are the proportions: The Established Church, 61,630; Protestant Dissenters, 15,674; Roman Catholics, 28,083. Total, as above, 105,387. It appears from the diocesan returns, that while, upon

the whole, there has been an addition to the scholars, there is a small diminution of the Roman Catholic children. This may be accounted for without even referring to emigration, or to the opposition given to your schools, which has never been equalled in violence in any previous year of your Society's history.

IRISH CHURCH MISSION.

FORMATION OF A SOCIETY IN KINGSTON, U. C.

On Tuesday evening, the 28th instant, a public meeting, called by advertisement, took place in St. James's Church, for the purpose of forming in this city an auxiliary to the Parent Irish Church Mission Society. The attendance was not so numerous as it ought to be, and consisted chiefly of ladies. The meeting having been opened by prayer, the Rev. R. V. Rogers stated the object for which they had assembled; and then read an address on the state of Ireland, and of the Church of Ireland in past ages. This address was intended to show Ireland's present position and claims upon public sympathy. It showed that the Protestant Church was the primitive Church of Ireland. Once free and enlightened in early times, it was brought under the Papal yoke by Henry II. of England, and grievously had Ireland groaned under that bondage, and fearfully had England reaped retribution for that act. Ireland had ever been a thorn in England's side. England's great sin consisted in not fulfilling the Christian duty of a nation when the light of the Reformation burst upon her own shores. She never caused the light of the gospel to be proclaimed in Ireland, but through a blind restrictive policy, those in that country who spoke the Irish tongue, were prohibited the use of their own native language. No Irish Bible was opened to them; no Irish teacher was sent to proclaim to them the gospel. But a brighter day had dawned for Ireland. The revival of the pure faith of the gospel at the beginning of the present century had stirred up God's children to care for this long-neglected native population. The Irish Society was organized, and through it the Irish-speaking population were supplied with elementary books and the Scriptures in their own tongue. The address goes on at considerable length to give an account of the old Irish Society; of the Kildare Place Society; the national school system; the struggle between Protestantism and Popery in Ireland, and the causes that enabled the former to overcome the latter; the establishment of the Irish Church Mission; its early policy and proceedings; its later and present bold, aggressive, and more effective policy against Popery; its extraordinary success, and its present condition and very rapidly increasing prospects.—The address is an able and well-written document, and, if space would permit, we would be inclined to publish it entire. Want of space also prevents us giving even sketches of the addresses of the different speakers, most of which were long, and all were able, eloquent, and happy, and well calculated to make a good and lasting impression upon an audience.

The following are the resolutions adopted:

Resolved—That the Protestant Episcopal Church in Ireland is the primitive Church of Ireland, and as such demands our prayers, labour, and support, in her present struggle for that land which is hers by every conceivable right.

Resolved—That our Christian sympathy, as members of the same Church,

teaching us to bear each other's burdens, and our self-interest as fellow-subjects make it a duty with all who desire the ultimate triumph of the gospel throughout the world, and the happiness of Great Britain and Ireland, to aid in the present work of evangelization and civilization in Ireland.

Resolved—That whilst we would consider the adoption of our Protestant faith by Ireland as a national blessing, we desire to acknowledge with deep thankfulness, the grace and goodness of God in the spiritual conversion of so many of our fellow-subjects in that hitherto unhappy country.

Resolved—That we form ourselves into an association, auxiliary to the Irish Church Missionary Society, to be called "The Kingston Ladies' Branch Association," for the purpose of raising funds for, and circulating information respecting the Parent Society.

FREE SEATS.

The following remarks, in regard to free seats in Churches, we copy from the *Register* :—

"One word more. The pithy postscript to Mr. Gay's letter announces we honestly believe, the principle upon which all real success in our Domestic Missions must be founded, viz :—'*The seats in these churches are to be free.*' This principle, faithfully carried out, will do more towards removing prejudice and opposition, than almost anything else. If we ever expect to make a deep and lasting impression in this country, it must be through the agency of free seats and open Churches. A pew door is the very type of exclusiveness. It tells the poor man that he has no business here; this is no place for him. Now, this is all wrong; it is the very opposite of what we ought to do. By throwing open our Churches to *all*, by free seats and an attractive ritual, as well as by the more active deeds of charity and benevolence, we should create an interest in our services among the minds of the people. These remarks are of general application to the Church everywhere; but especially do they apply to a section of country like that which is the scene of Mr. Gay's labours. In the midst of a wild and romantic region, with every natural gift of wealth and beauty, it appears to be unprovided with any well-devised scheme of religious instruction. The Church once fairly planted upon the principle we have alluded to, can hardly fail to achieve a great work of good. She would attract the poor, the outcast, and the wanderer, and give them, in her bosom, what perchance they can nowhere find—a home."

ENDOWMENTS.

We are pleased to find that the prudence of providing endowments for weak country Churches is attracting attention. In the nature of things it often happens that where a Church and the ministration of the Gospel are much needed, there is little hope of drawing support from the worshippers—such support, we mean, as will enable the minister to leave all other avocations, and devote himself to the one duty for which he is set apart. And it often happens that the building of a new Church is, by the careful, looked upon as but the creation of a new source of continued expense to the missionary fund, and a perpetual demand upon the charitable. Missions can-

not, it is most certain, be maintained without cost; and that the cost should be carefully counted, is very proper, lest having begun the establishment of a missionary post it should not be continued.

But there is a way by which, at very little more expense than at present, new Churches in destitute places may be put at once on a permanent and stable foundation. Let the expense of the Church building and rectory be put at the outset on the most economical footing. Then endow the Church with a fund for the support of the clergyman—the more (not exceeding a reasonable sum) the better—and even the least, better than nothing. With a house, some land, and an insured income of from three to six hundred dollars, permanence in the connection between the clergyman and his charge would be obtained. He would feel *settled*; and not, as is now too often the case, be compelled from necessity to accept the first opening for removal which offered. The frequent removals of our clergy are admitted to be a great evil. There is no doubt that they retard the growth of congregations, and prevent the prosperity of the Church in both temporal and spiritual matters. But, as many of our country Churches are now situated, we confess we do not see how removals are to be prevented. It is not mere self-denial that is required, but impossibilities are demanded. Hampered with debt no man can do his duty; and yet for clergymen to escape debt on insufficient salaries, is difficult in the extreme, if not impossible.

Without the sum annually contributed for Domestic Missions, the case would be much worse. But these sums are necessarily varying, and often cannot be counted on. The recipients are exposed to unavoidable delays and to bitter disappointments; and come to feel that income from such sources, the collection of which is subject to so many contingencies, is necessarily precarious. Parishes and congregations grow negligent, under a wrong impression of the amount of aid which their clergymen receive abroad; or perhaps deeming that what the parish fails to do, the friends of missions will make up.

A correspondent suggests that a remedy for much of this uncertainty might be had, without a larger draught upon Christian liberality than is now made. And this remedy or preventive would be found in a judicious expenditure of the sums collected for the various purposes connected with the support of the Church. The first point to attend to must be—as we have often urged—a rigidly frugal mode of Church building. Leave ornament until after essentials are secured. A plain building, free of debt, is better than a more tasteful structure encumbered. The next step is the provision of a rectory, and, when possible, a few acres, as glebe land. And the next is the moderate endowment of Churches where the population is sparse, or of such a character that it is unable to support the minister, without aid. Suppose, for instance, that a missionary society or board expends ten thousand dollars per annum, in stipends of \$200, to fifty clergymen. Let the managers make some such arrangements as this: To propose to give outright to any parish a sum not exceeding \$2,000, provided that the people of the parish raise as much more; and let this sum be invested by a joint committee of the Missionary Society and the Vestry, in some public security, ground-rent, or other safe purchases yielding six per cent. per annum. By this means the Society would be at once relieved of the support of one of the stipendiaries, and a self-supporting parish would be erected. The clergyman would receive this annual interest, and as much more as the ability and liberality of his people might afford. Every year

would add one or more self-sustaining Churches to the list; clerical changes would become fewer, and the cause of the Church be strengthened. The sum taken out of the fund of the Society could be assessed on the salaries of all the missionaries, or the number might be kept so small as to allow an annual endowment appropriation, and still leave the stipend entire.

Or an entire new society might be formed for this particular purpose—the endowment of Churches. Its regulations could be so framed as to secure perfect impartiality, and it might be aided by means of legacies and donations. By keeping the subject of endowments continually before the Church, and restricting the society to a sum not exceeding \$2,000, in any one case, and that conditioned upon a like sum raised in the parish, a good work would be begun. In many parishes—eventually we think in most—a resident and laborious clergy, not staying under hopes of removing, but settled for life, would be able to build up the temporalities, and increase the endowment from year to year; until in the end the Churches at present in the diocese would not only be self-supporting, but able and willing to put every new Church in the destitute portions of the State on a good footing at once. And they would be able to do much more than at present for missionaries out of our limits, not only in our own land, but in foreign countries.

Such are our correspondent's suggestions. We think them entitled to attention, and hope that discussion may bring out the expression of views from which something definite and practical may result.—*Episcopal Recorder*.

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from the 15th June to the 15th July, 1853:—

MASSACHUSETTS.

<i>Boston</i> —Grace Ch.	3	27	
<i>Northampton</i> —St. John's, for the Epis. Miss. Ass.	25	00	
<i>Salem</i> —St. Peter's.....	57	12	
<i>Vandeusenville</i> —Trinity.....	3	00	
From a Lady.....	2	50	90 89

RHODE ISLAND.

<i>Lonsdale</i> —Christ Ch.	8	00	
<i>Pawtucket</i> —St. Paul's, A. E. Bower	2	50	
A Lady.....	3	00	
Little Mary.....	50		
<i>Warren</i> —St. Mark's	5	00	19 00

CONNECTICUT.

<i>Ridgefield</i> —Mrs. C. Perry....	50	00	
<i>Walerstown</i> —"H. P. B.".....	4	00	54 00

NEW-YORK.

<i>Astoria, L. I.</i> —St. George's, a Lady	2	50	
<i>Little Neck, L. I.</i> —Zion Ch., for Illinois	17	06	

New-York—St. Andrew's Miss :

Ass: S. S.	2	50	
St. Bartholomew's S.S., $\frac{1}{2}$..	25	00	47 06

NEW-JERSEY.

<i>Elizabethtown</i> —St. John's....	10	82	
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PENNSYLVANIA.

<i>Danville</i> —Christ Ch.	4	20	
<i>Pottstown</i> —"Frank".....	15	00	
<i>West Philadel'a</i> —St. Andrew's	5	00	24 20

MARYLAND.

<i>Georgetown, D. C.</i> —St. John's Miss. Ass. S. S. for the Missionary at St. Anthony, Minn.....	60	00	
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NORTH CAROLINA.

<i>Raleigh</i> —Christ Ch.	30	00	
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WISCONSIN.

<i>Sheboygan</i> —Grace Ch.	3	25	
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MISCELLANEOUS.

"H."	2	00	
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Total.....	\$341	22	
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Total since October 1st, 1852,	\$20,330	49	
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The Spirit of Missions.

FOREIGN DEPARTMENT.

VOL. XVIII.

AUGUST, 1853.

No. 8.

THE CLAIMS OF THE HEATHEN.

It was a remarkable expression which the Apostle of the Gentiles was enabled to use at no very long period after the commandment had been given to "preach the Gospel to every creature," when we find him saying to the Colossians, "which is come unto you, as it is in all the world."

In the Acts of the Apostles is recorded a portion of the Missionary labours of the first Christians. Others there were, the details of which have not been given. But with such devotedness was the work carried on; so conscientiously did each, who had himself become a recipient of the truth, occupy himself, according to his measure of opportunity, in communicating it to others, that before the destruction of Jerusalem there were few parts of the whole world, as then known, in which the Gospel had not been preached.

Our measure of labour is far from being co-extensive with the field of usefulness presented to us; nor can we say, as the Apostle, "Which is come unto . . . all the world." It was indeed a circumscribed circle of the earth's surface which was known to the ancients. As the moon in her monthly orbit presents but one hemisphere to the earth, and studiously averts the other from our view; so the western hemisphere of our world, with its vast continents, innumerable islands and groups of isles, was then concealed from geographical perception. No bold Columbus had ventured on the expanse of waters, which, westward of the European conti-

nent, spread forth with a boundlessness which seemed to intimate that there was no shore beyond. And Africa, to the south of the equator, was as unknown as the regions of the west; and the inhospitable syrtis was adjudged to be, in that direction, the boundary of the habitable world. Now the entire earth, in its outlines of land and sea, continent and island, mountain and plain, is familiar to us. It is true there are yet large portions of our earth, the boundaries of which alone are known to us, and the interior details of which we are unable to fill up. There, in the depths of Central Africa, to the south of the equator, in the heart of the Arabian peninsula, and on the high table-lands of the Asiatic continent, there are, no doubt, numerous families of man of which we are in ignorance; so that, even now, our whole world, in the knowledge which we have of it, is not co-incident in its limits with the reality of things.

And yet, less although it be than the full extent of human want and human suffering, how vastly does it not exceed our measure of usefulness! How small the circle which we have been enabled to describe, when contrasted with the wide expanse which is spread out before us! How many tribes and nations within the limits of our knowledge for whom something might be done, but on whose behalf nothing has as yet been done! How insignificant the sum total of our efforts, when

compared with the largeness of our opportunity! How sad it would be if our attention should be so absorbed by the little spots reclaimed here and there from the desert, as to render us forgetful of the vast wilderness which lies around! We do not mean to undervalue the results which have been obtained; to do so, would be inconsistent with the gratitude which is so justly due to Him who has blessed our feeble efforts beyond our most sanguine expectations. But they are small in amount when contrasted with the necessities of a perishing world. They are not something with which to rest satisfied, but from which to press forward to renewed exertion. They constitute a basis for more extensive operations, and a more abundant enlargement of the Missionary work, until it may again be said of the Gospel of Christ, that it has come "unto all the world."

The unspeakable wretchedness of those nations to whom the message of mercy has not yet reached, ought to stimulate us to earnest and undelaying effort. There have been those who have persuaded themselves that, in highly-refined communities of men, human nature assumes an aspect which does not really belong to it, and that the vices which prevail are rather the result of circumstances than the development of its natural tendencies. They have imagined, with the Chinese, that the disposition of man is naturally good, and that the depraved and tainted condition, in which it presents itself so fearfully in metropolitan populations, has been superinduced by the force of circumstances.

Such ideas more particularly prevailed when the range of geographical discovery was yet small, and the research which had been made into the actual condition of existing tribes was limited and superficial. It was assumed that, in other circumstances, when happily removed from the intense action of contaminating influences, such as exist in large cities, human nature would be found under a very different aspect, and that, amidst the distant tribes of unsophisticated man, the eye would be gladdened with scenes of comparative innocence and happiness.

Has actual experience verified such day-

dreams? Have the lovely isles of the wide Pacific proved to be earthly Edens? They were discovered clustering in their loveliness on the bosom of the wave, like the lily when it expands its beautiful blossoms on the surface of the waters. But were their inhabitants found to be arrayed in loveliness of moral excellence? Was sin a stranger there? or, at least, if there, in such a germinal condition, and so little developed, that there were no plague-spots on the surface to offend the eye? Were not crimes of mingled cruelty and profligacy perpetrated alike without pity and without shame? The European has often unhappily carried with him to the land which he has discovered, the contagious influence of his own sins; but did he find no "root of bitterness" growing there, and, in the character and lives of the aboriginal races, producing its appalling fruits? Majestically the mountain summits of those sea-girt isles rose above the vast ocean, where they had so been hid, while in the fertile and luxuriant valleys at their base, trees of gigantic growth blended their varied foliage and equally varied fruit. The bread-fruit and the banana were to be found there, and the planted cocoa-nut tree; but where were the "trees of righteousness" of God's planting? The natural productions, which were His gift, yielded food in abundance to man, but where were the individuals to be found who yielded to Him, in grateful return, the pleasant fruits of righteousness? Wars, human sacrifice, infanticide, and deeds which may not be mentioned, assumed a more hideous aspect when viewed in contrast with the natural loveliness of the land in which they were unceasingly perpetrated, and the excellence of God's works, and the loathsomeness of Satan's works, stood forth in striking dissimilarity. And so we find it to be wherever we look amidst the wide wastes of unevangelized man. The condition of every heathen race, prior to the introduction of the Gospel, alike contradicts the reveries of the theorist, and verifies, in the most solemn manner, the declaration of the Most High God—"They are all gone out of the way; they are together become unprofitable, there is none that doeth good, no, not one."

PROCEEDINGS OF OTHER SOCIETIES.

Foreign.

Church Missionary Society.—Annual meeting (54th), May 2. Among the speakers were the Right Rev. Bishop M. Ilvaine of Ohio, and the Rev. Dr. Tyng of St George's, New-York.

Receipts £120,932, of which £10,783 contributed by the Missionary stations. Payments £118,274, of which £3,374, or over £15,000, for the distribution of Missionary publications. The increase of the income was over £2,200.

The number of Missionaries employed by the society has been increased from 162 to 172: and there has been a proportionate increase of agency in the other foreign departments of the Society's operations. One striking feature in the general summary we annex is, that of the number of native missionaries and teachers.

Stations	116
European Missionaries.....	150
East Indian Missionaries.....	2
Native Missionaries	20
European catechists and other laymen.....	31
European Female Teachers.....	18
East Indian and country born Teachers.....	14
Native Teachers	1,681
Communicants	16,772
Baptisms during the year, adults and children	5,444
Attendants on Christian worship, estimated.....	107,000
Scholars under Christian instruction.....	40,000

From the report we gather that the whole number of Protestant Missionary Societies engaged in missionary work in India and Ceylon, is 22. 110 stations, with 139 ordained missionaries, are occupied by the two Episcopal Societies, viz.: the Church Missionary Society, and the Society for Propagating the Gospel; and 203 stations with 340 missionaries, by the twenty non-Episcopal Societies.

The results of missionary labor in India, are as yet in favor of the Church of England. The Church has inherited the fruits of the Danish missions in South India. 64,000 converts are members of the Church of England; 48,000 of other Christian communities.

The Church Missionary Society is making a vigorous effort to extend the operations under its care immediately and very greatly.

Society for the Propagation of the Gospel in Foreign Parts.

We gather from the Church Journal the following particulars of the late annual meeting held 17th June, the Archbishop of Canterbury in the chair. The Archbishop stated the object of the meeting, and warmly urged upon all the duty of uniting in contributing to the funds of the Society.

The Secretary read a report, in which he set forth in detail the fields where additional aid was imperatively demanded. First in the list he placed the Mission to Borneo:—

This, as it is well known, was undertaken by the pious zeal of a committee of the friends and admirers of Sir James Brooke, who has the distinguished honour of being the first to open an important island, peopled with pirates and savages, to European civilization and gospel truth. As funds, however, were wanting to carry on a mission which had been so nobly begun, the Society was induced, at the commencement of the present year, to take upon itself the important charge, and thus incur fresh liabilities, amounting to upwards of £1,000 a year, with the prospect of almost indefinite increase. But a most interesting mission was thus saved, and surely the Church is debtor to the Society for its timely interposition.

The next mentioned is Southern Africa, where the creation of the bishopric of Cape Town had increased their grants from £200 in 1843 to £1,600 in 1853; and even this was only one-fourth of what the Bishop desired. Besides which, they were about to erect two new Sees there, Natal and Graham's Town, which would infallibly lead to the demand for many more clergymen.

Another admirable object, and one which will be extensively useful, is the establishment of a Collegiate Missionary Institution in the ancient Indian capital city of Delhi. The Society has, in connection with the present agitation of a new India Bill, taken occasion to press upon the authorities several measures of importance for the moral,

social and religious benefit of the people of India.

The Melanesian Mission of the Bishop of New-Zealand, which contemplates bringing boys and girls from the savage islands in the South Pacific to Auckland, to be educated as Christians in his college there, is another object to which the Society wishes to be especially liberal. Besides which there is a Missionary Institution to be supported for the natives of Australia, and other Missions yet among the native tribes of South Africa and British Guiana. With new fields thus opening up on every side, and some of them of the most urgent nature, it is no wonder it calls for more means, that it may be able to give yet more abundantly.

The Bishop of Oxford spoke in favour of the Mission to Borneo; and the Rev. J. W. Colenso, Bishop-designate of Natal, supported the resolution referring to the great extension of the Society's work in South Africa.

English Baptist Missionary Society.

Annual meeting at London, 27th April. Receipts, £18,428. Expenditure, £17,518. For the last ten years no material increase has taken place in the numbers of the Society's missionaries, while the number of members has increased very greatly.

Prayer Book and Hymn Society.

Annual meeting, London, April 28.—Receipts, £2,203; payments, £2,227. Particular attention is paid to the supply of emigrants and seamen.

Wesleyan Missionary Society.

Anniversary, 26th April.—Receipts, £105,381, being an increase of £2,650; payments £110,327, being £4,959 more than the income, increasing previous deficiencies to the large sum of £24,690. Bye stations, 362; out-stations, 2,984; Missionaries and assistants, 466; other paid agents, 687; members, 108,191; scholars, 80,707. Printing establishments, 8.

British and Foreign Bible Society.

Anniversary, May 4th.—Receipts—£109,160; payments, £95,507.

London City Mission Society.

18th Anniversary, 4th May.—Receipts, £26,481.

Church of England Young Men's Society.

Anniversary, 27th April.—The object being to engage young men in active co-operation with older institutions. Since its organization this Society has contributed £2,250, or over \$10,000 toward missionary operations.

Moravian Missions.

London Association's Anniversary, May 5.—Receipts, £5,013.

Jews' Society of England.

45th Anniversary, London, 5th May, at which addresses were delivered by Bishop MacIlvaine and the Rev. Dr. Tyng. Receipts, £27,552.

Religious Tract Society.

54th Anniversary, 6th May.—Receipts, £66,424; payments, £64,746. Issues for the year, 25,851,851 publications.

Colonial School Society.

Anniversary, 4th May.—The object being to co-operate in efforts to introduce Religious education into the British colonies. Receipts, £9,171.

British and Foreign School Society.—Receipts, £19,000.

Ragged School Union.

Receipts, £4,807. 1,787 gratuitous, and 221 plain teachers; 116 schools; 11,733 Sunday scholars; 8,008 week-day, and 5,892 evening scholars; 2,043 scholars of Industrial schools.

Church Pastoral Aid Society.

May 9.—Receipts, £40,228. Through the operations of the Society, 596 additional public services on Sunday have been instituted, beside 280 week-day services; 396 school-room and cottage lectures, and 341 Bible classes. The Society's grants have likewise led to the erection, opening, or keeping open of 152 Churches or Chapels; and in districts at present receiving the Society's aid, 164 rooms are, in consequence, licensed for the celebration of Divine service. Additional and more systematic pastoral visitation is provided for a population amounting nearly to 2,700,000.

London Missionary Society.

The Society held its fifty-ninth anniversary at Exeter Hall, London, May 12, the Lord Mayor of London being in the chair.

It appeared from the "cash statement" that the income of the Society for the previous year had been £71,321 1. 6. This sum was made up of subscriptions, &c., in Great Britain, &c. (£55,368 0. 11.) legacies, (£3,519 12. 10.) and contributions at the missionary stations, (£12,933 7. 9.) In the first of these items are included contributions for recommencing the Madagascar mission, (£7,857 7. 10.) and sacramental offerings for aged and infirm missionaries, widows and orphans, (£1,564 8. 10.) The aggregate expenditure was £65,992 0. 9. This amount included £1,000 for sufferers in South Africa, £279 15. 6. for the Madagascar mission, and £1,899 2. 1. for aged and infirm missionaries, widows and orphans.

Chinese Evangelical Society.

This Society held its annual meeting at the Music Hall, Store-street, London, April 26, Sir John Dean Paul, Bart., being in the chair. The report of the Treasurer showed that the receipts of the previous year had been £758 16. 9½, and the expenditures, £819 10. 7½. From the report of the Secretaries, it appears that the principal object of this society is to send out Christian medical men to China. Rev. W. Lobscheid and wife have sailed during the past year; and they are expected to labor at Saiheong. Two young men are in training for the missionary work; and the Society has agreed to support three Chinese boys and a young Malay in the school of Rev. J. G. Bausun, at Pinang, with a view to their becoming evangelists. Christians of different denominations unite

in sustaining this missionary organization.

Domestic.

American Baptist Missionary Union.

This Society held its annual meeting at Albany, May 19. From the abstract of the annual report presented on that occasion, it appeared that the receipts of the previous year, including \$15,395 62 from other societies, and \$4,000 from the United States Government, amounted to \$134-112 17; and that the expenditures were \$135,344 28.

Missions established at Maulmain, Birman Empire, Kareut, Savoy, Arracan, Sandoway, Avar, Siam, Honkey, Ningpo, Telooogo, Bassa; also, France, Germany and American Indians.

The number of missions is 19, embracing 88 stations and 112 out-stations, besides more than 400 places of stated preaching in Germany and France. Connected with the missions are 64 missionaries, of whom 60 are preachers; and there are 66 female assistants. Eight missionaries and eleven female assistants have joined the missions during the year. The number of native preachers and assistants is 205; making the total of missionaries and assistants connected with the missions, 336. There are 182 churches, having an estimated membership of 14,253, of which about 1,361 were added by baptism the past year. The number of schools is 81, including 24 boarding-schools, with 2,063 pupils. The number of pages printed in three of the missions, Maulmain, Tavoy and Ningpo, was 9,758,000.

CHURCH OF ENGLAND MISSIONS.

West Africa.

YORUBA MISSION.

The Missionary force—Death of the Rev. R. C. Paley.

On June the 14th of last year, the Rev. S. Crowther, with Mrs. Crowther, accompanied by Mr. S. Crowther, Mr. T. Macaulay, and other native laborers from Sierra Leone, reached Lagos, and after a short delay proceeded to Abeokuta, where they arrived in safety on the 3d of July. The Rev. D. Hinderer and Mrs. Hinderer, the Rev. R. C. Paley and Mrs. Paley, accompanied by an infant-school

mistress, and Mr. Hensman, medical adviser to the mission, landed at Lagos on the 6th of January, 1853, and reached Abeokuta on the 20th of the same month.

It is with deep regret we have to announce the diminution of this little band, in the removal by death of our most promising young missionary, Mr. Paley, whom it has pleased an all-wise and gracious God to transfer to his heavenly rest, just as he had placed his foot upon the threshold of the interesting field of labor which opened before him. He was attacked by dysentery, which terminated fatally on April the 1st.

LAGOS.

Cheering results of the abolition of the slave-trade by the British.

Lagos is about thirty-six miles to the eastward of Badagry. It is a large and populous town, having water communication far into the interior, as well as for hundreds of miles along the coast. It has been hitherto a great centre of evil, the head-quarters of the slave-trade in the Bight of Benin, from whence suffering has been dealt forth with an unsparing hand on the surrounding nations. Expelled from Lagos, that inhuman traffic under which Africa has so long and grievously suffered, is extinct along the coast, and Lagos is now a missionary station, the landing-place of our missionaries, and our door of access into the interior. We adduce various testimonies from the journals of our missionaries, as to the beneficial results to Africa from the occupation of Lagos. The first is from the journal of our native catechist, Mr. James White:

"The taking of Lagos by the arms of England, is a circumstance which should inspire every true Christian, and particularly every friend of Africa, with heartfelt gratitude to God. We deeply regret the loss of so many British in the late war. Had we been able to do any thing, even to the laying down of our lives to save theirs, we would have done it with pleasure. By the taking of Lagos, England has performed an act which the grateful children of Africa shall long remember. Let not England so much grieve for the loss of her sons, as consider the benefits that must accrue from the result. A few gallant men have sacrificed their lives to save those of a whole population. Fortified by nature, and commodiously situated for commerce, Lagos was proud of this superiority above the rest of her countrymen, and mightily oppressed them. Not satisfied with desolating other places, she set out with an expedition to bring even Badagry in iron fetters to Lagos. But God's justice overtook her. Her forces were recalled to cope with one more powerful. Just at that moment, one of H. M. ships of war arrived to engage the attention of the haughty Kosoko, and thus freed Badagry from his intended invasion. Let not the delicate feelings of pious men induce them to look with horror on the dark side of the picture, if they are the true friends of Africa. Lagos is taken. One of the

principal roots of the slave-trade is torn out of the soil. The chains of the wretched prisoners are broken; and we anticipate that the place, once filled with groans and murmurs, shall in future years echo the praises of the Redeemer. Afric's sons are not only morally declared free by England's banners, but this circumstance is subservient to the spiritual restoration of that untutored race to liberty by the heralds of the Messiah, when that great event shall succeed."

The next is from a letter written by the Rev. S. Crowther, September 22, 1852:

"Our little schooner anchored off the place from which I was shipped for the Brazils in 1822, thirty years ago. I could well call to recollection many places I knew during my captivity, so I went over those spots where slave barracoons used to be. But what a difference! Some of the spots are now converted into plantations of maize and cassava; and sheds, built on others, are filled with casks of palm-oil, and other merchandise, instead of slaves in chains and irons, agony and despair. The resources of the country are being called forth since the abolition of the slave-trade at this place. Those chiefs in the interior who felt the loss of their favorite trade in slaves, attempted to shut up their markets against other trades for a time, in sympathy with the expelled usurper; but those who rejoiced at the downfall of the slave-trade—and they by far the greater number—took advantage of it to supply the merchants with abundance of palm-oil, ivory, and camwood. The slave-trading party was dreaming that the abolition was but for a time, and that the trade would soon revive; but when they saw no prospect of its revival, two markets were immediately thrown open for the above mentioned produce, and the usurper was cautioned by those chiefs in whose country he took shelter never to disturb those markets at his peril.

"I can assure you from personal knowledge, and from the expressed admission of many chiefs in this part of the country, that the abolition of the slave-trade at Lagos, and they hoped from Whydah also, was the greatest deliverance that ever was wrought on behalf of this country. The barriers which had been put between one tribe and another, and which made travelling very unsafe, are now being removed, so that one tribe is open to another; and they are travelling together in the interior

for mutual trade and intercourse, while the farmers in many parts begin to feel security in the pursuit of their peaceful occupations. How many ejaculatory prayers have been and are offered from thousands of hearts to God to bless the English nation, their friend, and the deliverer of their country from utter destruction through slave wars! Here is an instance of the security the people begin to feel that they shall not now be made slaves. I have encouraged the people of the Otta tribe to assist me to improve their roads from Lagos, through their country, to the boundary of the Egba territory. From the confidence they have that their country will be secure from molestation by their enemies, through our influence, they have promised to turn out, when the weather permits, to improve the roads according to my wish. This no one could have persuaded them to do while the slave-trade existed at Lagos, because good roads would facilitate the approach of the enemy to their towns; whilst their object was literally to hide themselves in the thickets of the forest, to screen themselves from those who would enslave them.

This is a brief statement of the impressions which the abolition of the slave-trade at Lagos has made on the minds of the chiefs and people of the interior. They long wanted an umpire to decide the case; but, all being guilty in the blood of their brethren, none could act the part of one, although they felt the evil which they could not cure. The chiefs have suffered the loss of relatives, as well as the people at large, and they have been led, through a curious tradition, to look for an umpire from white men beyond the waters. The tradition is to this effect: That in old time, when their country was in a state of agitation and confusion, some white men, preceded or accompanied by black men, came from beyond the waters, set the country to rights, and then returned. It is added that these white men introduced into the country at that time such sweet fruits as bear the name of oyibo—an inhabitant beyond the waters—as osan-oyibo, orange; osan-oyibo, pine-apple; sibo, the paw-paw. This tradition has been told me time after time, both by priests and people, in conversation. It was mentioned even this very morning. "This is the second time the country has been so," say they, and they believe that only white men can set things to rights again. With-

out attempting to deny or assert the truth of the case. I have always taken advantage of such circumstances to deepen the favorable impressions thus made upon them—that they should learn, from these circumstances, to receive, believe, and act upon, all that comes from the white man's book."

Occupation of Lagos as a Missionary Station.

The importance of the place decided Mr. Gollmer on transferring the head-quarters of the mission on the coast from Badagry to Lagos, and, until his own personal removal became possible, to occupy it with a native catechist. Mr. James White, therefore, was placed in permanent residence at Lagos in the middle of February, Mr. Gollmer remaining at Badagry until July the 20th, when he also reached Lagos.

Arrival of native helpers from Sierra Leone.

On the 14th June, 1852, the ship conveying Mr. Crowther and several native catechists from Sierra Leone arrived at Lagos. Mr. White thus notices this joyful event:

"June 14.—This morning we went with Mr. Gollmer to the beach, to welcome our dear friends who have just arrived from Sierra Leone, after a voyage of six weeks. This was a season of truly missionary joy to us—a season to give thanks to God for his answer to the prayers of his servants. We need this supply more especially, as the Lord is everywhere opening a way for the spread of his gospel. Under the present crisis, triple the number of labourers sent would find a ready field of labour. We feel cheered, and we are enabled to go on in our work rejoicing. After an interview with our dear friends, accompanied with several tokens of reciprocal joy, we conducted them home. While on our way home, we were touched with the relation of our dear friend, Mr. Charles Young, of the manner in which he was taken as a slave, and shipped on board one of the Portuguese slavers; and it struck us that he could, after several years have passed, point his finger to the very house from which he was sold. He asked whether his master was still here, and was told that he had gone to Brazil. We joined him in acknowledging the kind providence of God that had attended him from the time that he left to the time of his return to Lagos."

June 18, 1852.—Equally striking is the case of Mr. Gilbert Lawson, one of our newly-arrived friends. He was sold to one of the Portuguese by his master, Asogbon, one of the chiefs here, early one morning, when he least expected it. This morning he requested me to accompany him to Asogbon, and accordingly I went with him to his house, and requested his servants to inform him that we had come to see him. After some time he came, and asked us to sit down. I introduced Lawson to him, and asked whether he could recollect him, he was? He said he could not remember anything of him. Lawson replied, "I am the man who some years ago was your slave, and whom you sold to one of the Portuguese. God mercifully delivered me from the cruel hand of the Portuguese slave-dealers, by the kind interposition of the British cruisers, took me to Sierra Leone, and has brought me back to tell you what good things He has done for me. You have been living in sin, and doing what is wrong in the sight of God; but now attend to the word that God's messengers have come to proclaim to you. Little did you think to see me again, when that morning you ordered me to be sold to the Portuguese. Such, indeed, are God's mysterious ways!" The confusion into which the chief was thrown can be better imagined than described. He tried to change the conversation several times, and betrayed much uneasiness in his mien. What a contrast between the slaves of the chief and Mr. Lawson! While the former, miserable as they are, approach their master in humble prostration—compelled to flatter and approve his every action—Lawson was dressed in a better style, and seated on the same form with the chief, freely conversing with and faithfully reproving him. The miserable condition of these slaves is a proof of the neglected state of their souls, while Lawson's exterior is, we trust, an indication of the better state of his immortal soul.

July 13—This day Akitoye lost one of his servants—the first boy who came to us for instruction after our arrival here. He was able to say the Lord's Prayer in Yoruba, and had begun the Primer. I went several times to the king, to ask him to allow him to stay with me, or to permit him to go to school; but he obstinately refused. He was anxious to learn, and came to school several times by stealth. His fellow-servants, who were jealous of him,

reported him to the king, who threatened to put him in chains should he find him any more at school. Since then he continued to come secretly to us, though he was laden with more than his usual work. Yesterday, about 10 p.m., I was informed that he was seriously ill—deprived of speech, and past recovery. Sacrifices were offered to propitiate the gods to spare him, but it was all to no purpose. I mention the circumstance because he was a promising lad, and likely to become one of the fruits of our labor.

Aug. 29: *Lord's day*.—I kept our morning and afternoon schools and services. In the morning I addressed 105 persons from Jer. ii. 13, and in the afternoon continued the discourse. Previous to our morning devotion I went to see the king, to tell him to prepare for church; but not finding him at home, I went to the chiefs, Sabba, Akodu, Asogbon, Soenu, and Bajulai. Asogbon and Bajulai attended, as they promised. They seemed to be moved with the charge, brought against the Jews in the first place, and then against the whole idolatrous world, of "forsaking the fountain of living waters, and hewing them out cisterns, broken cisterns, that can hold no water," and they frequently repeated the expression, "Lord have mercy on us!" To-day the king, in a beautiful equipage, attended by his retinue, went out to visit the merchants. While passing our school-room, he called on me in the school, and, saluting him, I said, "I went to your house this morning to ask you to attend service. You should have given this day to God, and go and visit your friends some other day." The two chiefs, Asogbon and Bajulai, immediately told him that they had attended the house of God in the morning. "I praise you," said the king: "that is what I wish you to do. Should I not be able to attend at any time, you can attend for me." On his return from his visiting, I asked him to walk in. He therefore entered, and sat on his chair, that was borne abroad for him by one of his servants. His elders, forming his privy council, sat next after him. then his military officers, &c. As soon as I had begun to address my congregation, the king interrupted me, and proved to the chiefs the veracity of what I had said, appealing to me for the correctness of his statements. Attributing this unusual boldness in the king to the power of ardent spirits, I respectfully admonished him to wait till the service was over, and

then to ask me any question he pleased, more especially when he requested me to digress from the topic the text required me to dwell on, and to speak of the serpent through whose enticement our first parents transgressed."

Labours of the Rev. C. A. Gollmer—Erection of a Mission-house—A Contrast.

Some extracts from Mr. Gollmer's journals will close, for the present, our notice of this station:

"*Aug. 8: Lord's-day.*—I had a large and attentive congregation under a shady tree, and visited one of our sick communicants in the afternoon. I made arrangements with my native helpers to go out into the streets and lanes, to urge the people to come in, that the Lord's house may be filled. Mr. White keeps his two services, as usual, in our temporary schoolroom at the east end of Lagos; Mr. Young goes out into the streets, &c., at the east end of the town; whilst Coker, Pearse, and myself, preach the word of God at different places at the west end of Lagos; so that, as often as possible, the glad tidings are made known in five different parts of the town, and to a goodly number of people. Coker and Pearse also keep the afternoon service alternately under my tree, which is almost better attended than the morning service.

Oct. 17: Lord's-day.—I kept the service in the street, and had a small but attentive congregation. Samuel Pearse preached my sermon in the afternoon, when many people were present. I have adopted the plan of making my two assistant schoolmasters, Pearse and Coker, preach my sermon of the morning alternately, with a view to make the people understand well the "word" we preach; and I find it is a good plan, for if I cannot sufficiently express or explain myself in Yoruba, they can do it.

Oct. 23.—Our new mission-house being so far completed as to be partly habitable, we to-day moved from our dark and dismal barracoon, after a three months' imprisonment, into our light, airy, and comfortable new house—a change for which we are truly thankful. The day before yesterday it was three months since we commenced the work. The house is almost a wonder to me, for in every thing I experienced God's blessing most signally. Wisdom, health, and strength were given me and my people, and materials and labor

were blessed alike. The house is a Mission Ebenezer. May it be a beacon for the misguided, a light for the benighted, life for the dead, and a house of prayer and praise!

Dec. 25: Christmas-day.—I kept service under the tree, and made Christ's coming into the world known to my hearers.

In conclusion, I would acknowledge the goodness and mercy of God, so richly bestowed upon us during the year now closing. Twelve months ago we were surrounded by war and rumors of war, and the horizon threatened a fearful storm. It soon burst forth, drove the deadly exhalations beyond, and left the cool refreshing air behind for us. The destruction of Lagos dispelled all the dangers and anxieties of war, and brought us tranquillity and peace. What a change for Lagos! Twelve months ago it was in full possession of the prince of darkness. Now his stronghold is broken open, his bulwarks are overthrown, and his banner must give place to the standard of the gospel of Christ Jesus. Twelve months ago, thousands of poor people were under an iron sceptre, degraded below the brute creation. Now an air of comparative liberty pervades the place, and cruel oppression is reprobated, changing the expression of despair into a happy smile. Twelve months ago the king, chiefs, and people invoked their gods, and called the neighbouring gods even to their assistance, and bloody sacrifices abounded. Now many people assemble to hear God's word, sacrifices are discontinued, idols thrown away, and the true God believed and worshipped at least by some. What a change! What has God not wrought! What an earnest for Africa's speedy salvation! God hasten the time!

Madras and South-India Mission.

General View.

This mission field may be divided into four distinct departments, in each of which we find the missionaries of the Society labouring, with a greater or less measure of result, according to the time from whence the commencement of the work dates, and the blessing which the Lord has bestowed upon it—for "Paul planteth, Apollos watereth, but God giveth the increase"—Madras, the Telugu Mission, Tinnevely, and Travancore. In these four departments there are, according to the statisti-

cal returns for the half-year ending Dec. 31, 1852, 32,546 individuals connected with the mission, of whom about 20,944 are baptized, and 11,602 under instruction preparatory to baptism. Compared with the returns of December, 1851, the following increase presents itself—in the grand total, of 2,732; in the baptized, of 1,872; and in the unbaptized, of 860. The communicants also have increased, during the same period, from 4,180 to 4,800; and the school children from 9,742 to 10,285. We now proceed to the separate consideration of these districts.

Black Town.

The congregations at Black Town are under the pastoral charge of the Rev. D. Gnanamuttoo, from whose report for the half-year ending Dec. 31, 1852, the following are extracts :

"There has been no material change in the number of the people in the congregation, no adults having been admitted by baptism, nor any received from the Church of Rome, during the six months. The average attendance on Sunday mornings at the Church-Mission chapel has been about 162, including men, women, and children. The Sunday and Wednesday afternoon services at the central school have been, on the whole, well attended, averaging about 150 in all; but this includes many heathen also, who usually stand without, and hear with much interest. The number of communicants on the list is 135, and the average attendance at the table is 45.

In conclusion, I rejoice in the Lord that our labours have not been in vain, being blessed to many in the congregation, if not to all; for several of those in the habit of regularly attending the means of grace have manifested a growing attention to the word, and, perhaps, unknown to us, there may be other precious fruits of our labours in the Lord which eternity alone can disclose!

John Pereira's and Mount Road Congregations.

These congregations are more especially under the care of the Rev. J. B. Rodgers. In the list of them there has been an increase, during the half-year ending Dec., 1852, of 15 adults and 7 children. Of the adults, 4 are converts from heathenism, and 9 from the Church of Rome, the 2 remaining being native Protestants. The communicants are 74 in number. In re-

ference to the people connected with these stations, Mr. Rodgers remarks :

"I might say, respecting the congregations generally, that they are in a satisfactory state, judging from their regular attendance on the means of grace, their devout demeanor there, and the absence of any outward misconduct among them during the half-year. I have visited them at their own houses, and have been much gratified by my intercourse with them."

Tinnevelly Settlement.

In this crowded and daily increasing locality a neat and substantial building has been erected, and was opened for divine service on Whitsunday of last year. The attendance was most gratifying, the building being filled chiefly by people on the spot; and the occasion, interesting in itself, was rendered still more so by the baptism of three adults, of whom, in his report for the half-year ending June 30, 1852, Mr. Bilderbeck gives the following account :

"Two of them were from this neighbourhood, and the other was a travelling Vulluva guru, who had joined me when I was out on a missionary tour. This man now not only assigned his reasons, like the rest, for renouncing heathenism and embracing Christianity, but also took off his sacred thread, and, with his bundle of heathen books, gave them both up publicly, as he drew near to the water. Thus was our Bethel dedicated to God, with earnest prayer that He "who taught, as at this time, the hearts of His faithful people, by the sending to them the light of His Holy Spirit," would graciously shed upon us the influences of "the same Spirit," and vouchsafe to us such a measure of blessing as that those now baptized should only be an earnest of that fuller harvest which shall hereafter here be gathered into the fold of Christ's flock! In order to provide tats, blinds, mats, and other conveniences for the place, I am indebted to the liberality of several Christian friends, who contributed towards it to the amount of nearly 123 rupees, which I desire thankfully to notice."

In Mr. Bilderbeck's report for the succeeding half-year, we find further notice of this station :

"Our new building at the Tinnevelly settlement has been found well adapted to answer the objects contemplated. My colleagues and myself meet there every Monday for mutual prayer and conference

on the business of the mission, when we hear the journals of our catechists and readers, and make our arrangements for the week; so that nothing transpires in our respective spheres but what we are all cognizant of, and endeavour, as far as practicable, mutually to promote. Public worship is also conducted here once every Sabbath, and an evening lecture every Thursday. At other times, two native schools are continually at work, one in which English is taught, and another purely vernacular. Often several persons resort here for conversation—they come, indeed, without difficulty, whether men or women, and tell me whatever is turning in their minds; for, from its open and inviting aspect, the building offers a friendly shelter to all, pitched as a tabernacle in the midst of a dense native population.

The word of God has been dispensed, not only at this locality, but also elsewhere, at places adjoining it and remote. During the half-year three services have been held every Sunday, as follows: In the Tinnevely settlement at 8 A.M.; in the Leper Hospital at 10 A.M.; and in Perambore and Central School alternately at 4 P.M. The attendance on these occasions has been generally very good. As these congregations chiefly consist of a large proportion of heathen, it is pleasing to observe the interest with which they listen, and the order they generally maintain. Sometimes they ask questions which show that their minds are properly exercised by what they hear, and often the same people are seen to repeat their visits so regularly as to lead one to hope that they appreciate these seasons of public instruction."

The extension of Sabbath services and preaching to the heathen, at the different places above mentioned, and the generally good attendance, present an interesting feature in this mission, which we doubt not will be attended with the happiest results. We can well identify ourselves with the feelings under which Mr. Bilderbeck penned the following passage:

"While I have occasionally taken a duty for my colleagues in their churches, it has been my privilege more exclusively to devote myself in preaching to those who are still without the pale of the Church, remembering those precious words of the Lord, so full of hope and promise, 'Other sheep I have, which are not of this fold; them also I must bring, and they shall hear

my voice; and they shall be one fold, and one Shepherd.' Yes, scattered and hidden as these may be among the mass 'that know not God, and that obey not the gospel of our Lord Jesus Christ,' yet are they to be sought after and brought in, 'that my house may be filled,' saith the Lord. At any rate our duty is plain—we are not to be 'weary in well-doing,' but to go on declaring 'the unsearchable riches of Christ,' whether men hear or forbear; knowing it to be now no more a 'mystery,' but a truth unfolded designedly with a view of its answering as a moral remedy for all the moral diseases of men."

On week days as well as Sundays the work of preaching to the heathen has been vigorously prosecuted, as will be seen in the next extract:

"Independently of the three Sabbath services, I have been engaged during the week in reading and expounding the Scriptures at the Tinnevely settlement, Monegar Choultry, Mount Road, Egmore, and Black Town, almost every day—once, twice, or thrice, according to circumstances. In these exercises profitable conversations often ensue, which enable me to meet objections, remove doubts, and apply the truth according to the state of mind discovered by inquirers. As the result, many have called on me for books and further conversation. Some of these have candidly acknowledged the error of their ways, and professed to be well affected towards the gospel; but, as is frequently the case, they have felt timid as to the steps they should take, and therefore, Nicodemus-like, they have come under cover of the night; yet I could not resist the feeling that at least a few of them were 'not far from the kingdom of God,' and must sooner or later decide for Him. Were I not afraid that I should do more harm than good, I could easily enter into further details; but I had rather let time and circumstances develope their case, without attempting to forestall the one or force the other. Meanwhile, 'it is good that a man should both hope and quietly wait for the salvation of the Lord.' Missionary work, at the best, let us remember, is still but a 'work of faith,' and still but a 'labour of love.' The first should prompt, and the last should satisfy. 'They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.'"

MISCELLANEOUS.

Calcutta Missions.

From the report of the Church Missionary Branch of Calcutta, it appears that in the presidency of North India there are about 100 schools of various sorts in connection with the Society, attended by above 6,000 youths, 1,250 of whom are native Christian boys and girls; and among the schools are five called, for distinction's sake, seminaries, in which, without much extra expenditure, native Christians, both adults and young, and some females, are being trained for future teachers. More than 6,000 native Christians, young and old, are the fruits still surviving of the labours of this mission; besides many more who have died in the faith. About 1,000 of the above number are admitted as communicants.

In the *Friend of India* of the 17th ult., which has just come to hand, there is an interesting account, headed "The First Christian Prince in India," by which it appears that on the 8th of March the young Maharajah Dhuleep Singh was formally admitted into the Christian Church, by Rev. W. J. Jay, chaplain of Futtehgurh, a place in the north of India, which is occupied by the American Presbyterian Board, as one of its stations. The ceremony was attended by all the civil and military authorities, by the American missionaries, and a number of the Maharajah's own attendants. The Maharajah is sixteen years of age, and has an income of nearly \$200,000 a year. The *Friend of India* thus speaks of him and the course he has taken:—"A lad of this age in India, is a man, with as great a capacity for estimating the merits of different creeds, as he is ever likely to possess. Sixteen is the age at which even the law courts acknowledge the right of a native youth to choose for himself, and this last act of the Maharajah has been taken entirely of his own free will. He has been neither coaxed nor frightened into Christianity. Indeed the government had every motive for retaining him in his old creed. He was simply left to his own discretion, and that he has chosen rightly, will, we think, be allowed even by those who are not given

to 'missionary fanaticism.' His conversion will, at least, save the palace of Futtehgurh from becoming, like that of Delhi, a place whither all evil naturally seeks shelter; and a native Christian noble, with his vast wealth, may accomplish far more good than a hundred—ordinary converts.

Japan.

Japan proper consists of three islands, the largest of which is Nippon. The area of these islands is about 126,000 square miles, being considerably more than that of Great Britain and Ireland, which together, contain 115,700 square miles. The southern part seems to resemble, in many points, the climate of England. The weather is variable, and rains are abundant all the year round. These islands, taken in their whole extent from south to north, afford the cultivator all the productions both of tropical and temperate climates. The soil is very fertile: the fruits are most delicious. The mineral wealth of Japan is very great, and would be sufficient to excite the cupidity of most men. Gold is dug out of the mines in many provinces. Some is washed out of the sand. In the northern parts of Nippon there is a very rich gold sand. It is computed that in sixty years twenty-five to fifty millions sterling were exported. Silver mines are equally numerous, and their produce excellent in quality. To the east of Japan lie two islands, called *par excellence*, "the gold and silver islands." Both lead and quicksilver abound. Tin may be found. Iron and coal are also dug up in several parts. Dr. Siebold says, "that coals are in common use among the Japanese." Pearls are fished up on all parts of these coasts. Agates, cornelians, jaspers, and other precious stones are brought down from many of the mountains. Naphtha, ambergris, and sulphur, are also mineral products of these islands. Pure sulphur is dug up with as much ease as sand. From the difficulty of penetrating Japan, we have several varying statements of its population, but they all agree that the country is very populous. The lowest account gives 25,000,000; the highest, 50,000,000.

Rebellion in China.

The Chinese Empire is now the theatre of a rebellion, embracing, at present, it is believed, a majority of its three hundred millions—a number equal to one third of the population of the globe.

Very little doubt exists that the Tartar dynasty—the present government—will be overthrown, and with it will go the barriers to a free intercourse of the Celestials with all the nations of the earth.

When once China is open to the world, changes in her whole character, policy, and religion must follow; especially under a government desirous to introduce a religion approaching to the religion of the Bible.

The *British Banner*, of May, has a long article full of interest on the bearing of this "great rebellion" upon Christian missions; and its editor is inspired with great zeal, calling upon British Christians to prepare to flood China with Bibles, and to give hundreds or thousands of missionaries to teach the people the gospel of Christ.

Rev. Dr. Medhurst, of Shanghai, has transmitted a curious document (translated by him) entitled "A Religious Proclamation," issued by two leaders of the insurgent Chinese forces. It is supposed that the writer has been a member of Gutzlaff's Christian Union, though it is not thought that Gutzlaff, in his lifetime, had any share in exciting the present movement. It may be, however, that some of his pupils have not been simply observers of the preparations for the great change now being effected.

African Missions.

At a recent meeting held in New-York, preparatory to the embarkation of Missionaries from the Baptist Foreign Mission Board for Africa, some remarks were made by the Rev. J. T. Bowen, of Georgia, who had been engaged two years in Missionary service in Africa. It is well to gather from time to time testimony from various quarters as to the character of this great Missionary field now opening to Christian enterprise.

Mr. Bowen remarked that he should not spend time in speaking of the degradation of Africa, the crimes of its inhabitants, or their ignorance; with these things all were familiar; but he would confine himself to such facts as would lead to the hope in others, which he himself entertained, that

Africa would be a successful field of labour. He did not mean speedily, for no great reform was ever effected speedily, but in the course of a few generations, it was his belief, that now almost totally savage Africa would be raised far towards complete civilization. The western coast, as also South ern Africa, the speaker said, was already considerably advanced, and he spoke of the stopping of the slave trade as being the cause of the advancement, at which all should rejoice; and there was but one place now on the whole coast, of which he was aware, which might be called a slave station, and this station would be put down as soon as it should be found out by the British cruisers.

In SIERRA LEONE, many of the blacks brought there from Central Africa as slaves were now responsible merchants, owning vessels trading along the coast; others were mechanics, and many, educated in the Mission Schools, were well versed in Latin and Greek, as well as in modern languages, and would, in fine, astonish many people here by their learning. One good thing in these blacks who have been educated was, to the mind of the speaker, that they evinced a Missionary spirit. To prove this, he mentioned that in the old slave town of Gregor, on the coast, (which is not now a slave town, slavery having been suppressed,) he met an old man, who had been christianized in Sierra Leone, and who told him that there were numbers of others like him in that place who wished to return to the central portion of the country, where they came from, but they were afraid to do so, from fear that if they took their Christian families back with them where heathenism prevailed, they would become contaminated with their old sins. They had, therefore, appointed a committee, of which he was one, to visit their native place, and view the prospect whether it would do for them to return; and when he was informed that the speaker would make an effort to send a Missionary with him, he was exceedingly overjoyed, and said that he would see he was supported. This showed how the people were disposed to receive the gospel.

The speaker then referred to LIBERIA, which he had visited. He spoke of it as very flourishing, and called attention to a statement which some of the press of this country are propagating, to the effect that those who have gone there (to Liberia) from this country were returning to hea-

thenism. This he declared to be false. On the contrary, numbers of the most savage of the natives in the vicinity, the regular Bushmen, were being brought to civilization through the efforts of the Liberians. In addition to these colonies there were about a hundred missions spread up and down the coast. There were schools supported by the British and Dutch governments, besides a number of Mission Schools, in all of which it is estimated that at least fifteen thousand natives had been well educated. The seed thus spread up and down the western coast of Africa would one day yield an abundant harvest.

CENTRAL AFRICA was a more important missionary station than the western coast. There was now less sickness there than formerly; the climate was said to be much better; but he (the speaker) thought it was more the difference in the character of the visitors in former times and now, that fewer deaths took place among strangers. Those who used to visit that country were generally that class who were given to all sorts of excesses, while the character of the present visitors were far more moral, generally strictly so. The forests of Africa were one cause of sickness; but in the far interior there are no great forests, such as on the outskirts, but the land might be called table-land. There was also but very little swamp. Neither was the heat so excessive as is generally supposed.

The speaker then noticed the *resources of Africa*, and said that he supposed the most of it, Liberia especially, would eventually become commercially rich. All had heard of the Liberia coffee, and gums and spices were there in abundance. In the forests of Guinea he had found the article of black pepper, growing in dense thickets, wildy. These articles, with many others, among which was palm oil, were found, and could be produced there to the amount of millions of dollars. A great amount of the natural products of the country was carried across the desert upon the backs of camels. The speaker suggested that it was possible to establish a regular line of steamers to run up the navigable streams, of which there were a number, into the very heart of Central Africa, and that the profits to be derived from a trade thus opened would be enormous, as the natural productions, of value here, could be obtained for almost nothing there, in exchange for what was of little value

here but highly prized there. The speaker doubted not that when our enterprising merchants became alive to the resources of the country, which would not be long, this suggestion would be carried into effect, notwithstanding the many expeditions fitted out to explore the interior had failed to reach a point near it, which he attributed to mismanagement rather than otherwise; and it would probably be satisfactorily proved that a thorough knowledge of the difficulties to be contended with was only needful, and then they would very soon be removed. When the step last suggested by the speaker should be taken, he said that it might be considered as the most forward and practical step, in the attempt to evangelize Africa, as it was almost absolutely necessary that the people should become somewhat civilized as a nation, through the influence of commercial intercourse with Christian countries, before the labors of the missionary could meet with that success it was devoutly and earnestly hoped they eventually would. The fact of a missionary converting an individual here and there, (though they were many, as individuals they were but a few, compared with the vast population of the country,) had not such influence over the mass as would the enterprise of a Christian people, exhibited to the whole country in their commercial intercourse.

It was the advantages of commerce which Africa principally needed, and this the missionaries had not time to engage in, nor was it right they should do so. The character of the people in the interior, the speaker said, was far different, considering the state of society, from those on the coast of Guinea. The mode in which those of the interior constructed their buildings, their form of government, their laws, and all their customs, were decidedly Eastern, or Moorish. As to their religion, all the people, so far as the speaker had been able to ascertain, believed, as did all civilized nations, that there was but "one God, all-powerful and omnipotent," and they also entertained very correct notions of several of the attributes pertaining to Him. They were, however, idolators, and their idolatry was of a character which bore evidences of great antiquity; and in this connection the speaker said that among the many ancient things he had noticed existing among them, was the "Cymbal," of which mention is made in the Bible. The people worship their idols as intercessors with

God, something in the same manner as the Pope is supposed, by the Catholics, to be an intercessor, having influence for them with the Supreme Being. What they needed to be taught was, that Jesus Christ was the only intercessor, and through Him was the only means by which salvation could be obtained.

In conclusion, the speaker mentioned the fact that the African generally fears death in view of a future state, and that when an individual was approaching his end, his friends usually made a sacrifice as an appeal to their idols for their intercession for the dying man's favorable reception in the world to come, and he (the speaker) regretted that there were not more missionaries to teach them (the Africans.) that it was unnecessary for them to make sacrifices for this object, when the Lord Jesus Christ had offered up himself a living sacrifice, for all future time, and that faith in him was all-sufficient for pardon.

Movements for Africa.

We are informed that the discoveries made in Africa by the Rev. Mr. Bowen (now in our city, and to remain here until Saturday), are very interesting, and altogether encouraging to the friends of African civilization. Mr. Bowen is a native of De Kalb county, Georgia, and boldly adventured in the perils of the Texas contest, at the close of which, having received the faith of the Gospel, and become deeply interested in the religious welfare of our colored population, his thoughts were naturally turned to their more numerous and unhappy brethren in Africa, and he offered himself to the Southern Baptist Board of Missions as an explorer of the interior of Africa, with a view of establishing a Baptist mission; and to this exploration he has devoted some three years. He visited Sierra Leone and Liberia, but was mostly occupied in penetrating to the kingdom of Yarriba, north two or three hundred miles from Lagos, west of the Niger, and east of Ashantee, having between it and the ocean the powerful and savage state of Dahomey. Mr. Bowen represents Yarriba as an elevated open country, about as large as Pennsylvania, and having probably one million of inhabitants. You cross the mountains of Hong to enter it. It is a very fruitful, salubrious, and beautiful country, abounding with Indian corn and many of the choice productions of the

tropics, among which Mr. Bowen mentioned as of increasing commercial value, palm oil and the Shea butter. The people of Yarriba are very polite, honest, and hospitable; have made some advances in civilization; believe in but one God; are, many of them, of a dark mahogany colour, having straight hair, and a portion of them disciples of Mahomet, with handsome copies of the Koran written in Arabic, in their possession. In his address Mr. Bowen spoke with hope, and even confidence, of the mighty benefits which must be anticipated from the influence of Sierra Leone and Liberia. In the former, very many African languages are spoken—and slaves rescued from a cruel death in the slave ship, have been thoroughly educated, and are animated with a noble zeal in the cause of their race. Mr. Bowen had seen, and with surprise had he beheld these men, trained even to good scholarship in Greek and Hebrew, and qualified in all respects to be teachers and benefactors of their race. A large number of converts in Sierra Leone, originally from Badagry, have returned with their religious teachers to their native land, and are now building up a Christian Church at Abbeokuta, a city about fifty miles from the coast. One old African Christian at Badagry (who bears the name of Simeon), but who was born in a country some distance in the interior, had long earnestly prayed that some one might be sent to preach the Gospel to his countrymen; and when Mr. Bowen told him that before he left America he read in a book of the Landers concerning his native city, and resolved to visit it, the aged man lifted up his hands, and repeatedly, in his own tongue, thanked God that his supplications were answered.

Mr. Bowen made highly interesting statements concerning the religious views of these Yarriba people, and of the solemn earnestness with which they listened to his preaching as soon as he was able to address them in their own language. Some, he thought, gave evidence of true conversion; while nearly all desired to be instructed in the doctrines of Christ. Mr. Bowen believed that the arts of civilization, commerce, and education, should go in company with all the endeavours of missionaries; that a line of steamers, manned by Liberians, or persons accustomed to the African climate, should open a commercial intercourse, by the Niger, with Central Africa,—which intercourse, as it

will bless the communities of Africa, will also richly reward the enterprize by which it shall be commenced and sustained.

The African City of Abbeokuta.

Notices of this place have recently appeared for the first time in our missionary journals; and as it is quite unknown to most persons, the following facts, which have cost considerable research, may be useful to our readers:—

Abbeokuta stands on the Ogee river,* in latitude 7 deg. 8 min. north. It is the capital of the Yarriba country, lying contiguous on the eastward to Dahomey, and about 740 miles eastward of Liberia, in nearly the same latitude. Abbeokuta is fifty miles from Badagry, and about the same distance from Lagos, in the Bight of Benin, where Clapperton and both the Landers landed on their exploring expeditions to the river Niger. The inhabitants of this kingdom are called Yorubas.

The city of Abbeokuta is about eleven miles in circuit, and contains, according to some authors, 50,000 inhabitants, others give it 75,000, and one 100,000.

About 3,000 of the inhabitants are natives of this region, who had been carried off as slaves, re-captured and sent to Sierra Leone, whence, after a few years, they found their way back, bringing with them a valuable amount of knowledge and civilization.

The market is daily supplied with all the necessaries of life; and an active trade is carried on with the interior, though attended with great risk of property and life. Kidnapping is very common, and the citizens are continually in danger of being seized and sold by their more warlike neighbours.

The chief of Abbeokuta seems to possess intelligence and energy. He is the man who first attempted to imitate our mode of building houses. His doors will admit a person to enter erect; he has windows, and rooms floored with board, and paint on his house. His example and influence will, doubtless, be felt for good by his people. They are already greatly ahead of the tribes around Sierra Leone in intelligence and civilization. Arrangements were in progress, at our last advices, to establish a "model farm."

Three colored clergymen of the Church of England are settled here, viz.: D. H. Trotter, S. Crowther, and Mr. Townsend,

all well-educated men. There is also a Methodist and Missionary station here. The number of disciples to Christianity is about 300, some of whom became converts at Sierra Leone. The mass of the natives adhere to their superstition, but the existence and operations of Christian teachers are exciting much attention in the interior. — *Colonization Herald*.

Extract from Notes on Liberia, by the Rev. Mr. Williams, a colored minister of the Methodists, who visited Liberia as the appointed delegate of an association of colored people formed in Cambria County, Pennsylvania. He left this country in November last, in the bark "Shirley," and returned in her a short time since.

Notes on Liberia.

Liberia is located on the western shore of Africa, between the third and seventh degrees of north latitude. The land, in a general way, near the sea, is low and sandy, but back ten or twelve miles in the interior, it becomes more elevated and the soil much better. There are a number of small rivers flowing into the sea within the confines of Liberia, the principal of which are the Grand Sesters, St. Paul's, St. John's, Junk, Sinoe, and Cape Mount. The Grand Sesters is a most beautiful stream at its mouth, and has, decidedly, the best harbor in the Republic. But the St. Paul's is a fine stream; near its mouth it divides into two rivers; one is called Stockton Creek, and upon this branch stands Monrovia. The mouth is shallow, and large vessels cannot get over its bar, but small craft, of from ten to twenty tons burthen, pass over safely. Up this river are the settlements of Virginia, Upper and Lower Caldwell, and Millsburg; all fine settlements.

Monrovia has about 1,500 inhabitants, and is a beautiful place, on a high elevation. It has a commanding view of the sea on two sides.

Grand Bassa County comes next. Buchanan, the county-seat, is situated on the left bank of the St. John's, and the village of Edina is on the right hand. There is not the same appearance of thrift here that is seen in the upper settlements of the St. Paul's. Bexley is a promising settlement, about six miles up the river, and the citizens are getting along very well. Sinoe county is the last in the Republic, and

Greenville is its county-town. The people manifest quite a spirit of enterprise. Greenville is situated at the mouth of the Sinoe river, and is beautifully laid out, its streets running at right angles. Sexiton is the last settlement made. It has not been in progress more than two years, but the inhabitants show a spirit of industry, and have got quite a clearing made in the forest. Every thing seemed to be in a thriving condition, and many of the farms were in a good state of cultivation here as well as in Lexington.

The productions of Liberia are very numerous, and if men, after they have got a start, will only be industrious, there is no danger about a living. They can raise cassada, sweet potatoes, and yams, which will answer much better for bread than wheat in that climate. They can buy rice from the natives, although this article is sometimes very dear; yet if emigrants are properly provided with articles of native trade, they can always buy at a fair price. Every emigrant ought to be able, before going out to Liberia, to procure some leaf tobacco, a box or two of clay pipes, a quantity of fish hooks, and a few pieces of blue cotton cloth; all of which is money with the natives. and you can buy with those what you cannot get for silver or gold.

Wants of Liberia.—The first want we will mention is that of a proper mode of fencing. Common wood fences are found not to answer the purpose, in consequence of the destructive nature of the bug-a-bug. This little insect is very troublesome at present. They will destroy any common wood fence that can be made in the short space of two years. The people have tried hedges, but in all cases they are found to grow too large. Stone is too dear for the common use.

The next want of this country is beasts of burden. They have no way for transportation of goods or other things but by natives, and this is a very slow and ineffectual way. This difficulty will, in a great degree, disappear, as fences are introduced. It is now more for the want of fences than any other cause that they have not horses, asses, and oxen. All these animals will live and thrive well in Liberia. During my short stay there, I saw them all, and they looked well. The ass is as large as that of any other country, but the horse is much smaller than our American horses. It is about like what is known in this country as the Indian pony. The oxen, also,

are very small. Generally, the cattle of Liberia grow to be about the size of our two yearlings, but I saw some larger and of a good medium size; these, however, are not common. None of these beasts can be kept in any number for the want of fences. As soon as a plan of fencing can be introduced, beasts of all useful kinds will be raised in abundance.

The next want of Liberia is a convenient mode of travel. This want is much felt among the people; but it also will soon be in a measure overcome, by the purchase of a small schooner, to ply between Monrovia and Cape Palmas, which will relieve the country very much, and make a convenient and safe mode of travelling along the seacoast.

The morals of Liberia are as good, perhaps, as those of any other country. A very large majority of the inhabitants are members of some religious body. The Methodist, Baptist, Presbyterian, and Episcopalian are the religious bodies established, but the Methodists stand first as regards numbers.

There remains much yet to be done in Liberia. It is in the midst of heathenism. There are thousands who are yet without the knowledge of a Saviour; and, although they are doing considerable for the purpose of enlightening the heathen, yet it is as a drop in the bucket to what is wanted. This ought to induce holy men to embark for this land. This colony now is as a candle in a thick fog, whose light is seen but for a step. Every man could and ought to be a missionary, whether employed by the Board of Foreign Missions or not.—His example and his influence ought all to go to persuade the natives of the truth of religion. Too many of the colonists forget this, and only think for themselves, and of money, instead of doing something to promote the Gospel. They take the advantage of the natives, and by so doing injure the cause of Christ. I trust that a large emigration soon will go to Liberia, which has the cause of Christ fully at heart, and be induced, for the love they have for their Master's cause, to labour for the enlightenment of the native Africans. I believe that much more could be done for them than is now doing.

All emigrants ought, in going to Liberia, to have some means, and ought not to be entirely dependent on the Society for their support. Although they are supported for six months, yet this is not suf-

ficient, as all may expect to be more or less sick the first six months after going to Africa, and, in consequence of which, they are not in a proper frame of body or mind to make any preparations for the future. But if they had some means of their own, they, at the end of the six months, will have something to depend upon. Each family should have not less than two hundred dollars, which, if laid out in the States, in tobacco, pipes, blue cotton cloth, &c., would answer at double that amount in Africa.

Health of Liberia.—The African fever may be regarded in about the same light as our American fever and ague. I saw several who were labouring under its influence, and the symptoms were about the same. The only difference, perhaps, is that the African fever is not as regular in its attacks as that of the American; but after the emigrants are once through the acclimation, they usually enjoy as good health in Liberia as in any other place. The citizens look very healthy, and if prudence and caution are exercised, there is but little to fear from the fever. Out of all the emigrants that went out last fall, 370, only 16 had died up to the time of my leaving, and four of these were very old persons, and seven young children, which leaves only five that can properly be said to have died by the diseases of the land; and one of these brought it on by his imprudence.

The Climate of Liberia is tropical, and consequently, it is very warm. During my stay, I kept a regular note of the degree of heat, and the thermometer varied only seven degrees; it ranged from 81° to 83°—81 the lowest and 83 the highest that I saw, while on the coast of Africa. But this was always in the shade. To go into the sun, there was a great difference. The sun in the heat of the day was very oppressive, and it was imprudent to be out from 10 A. M. to 3 P. M., but I was out all hours of the day, and in three instances walked during all these hours, and found no other inconvenience or effect but a plentiful perspiration. Although it is very warm, yet in doors, or in the shade it is quite pleasant, in consequence of the delightful breeze that is constantly blowing. It was during the dry season that I was in Liberia, but it is not to be supposed that it does not rain during this season of the year. It rained frequently during my stay in the country, and some very heavy showers. I was in the country seventy-one

days, and I suppose I saw at least ten or fifteen good showers, and one tornado.

The Fruits of this country are not so numerous nor so delightful as those of our own country. They have the orange, lemon, lime, soursop, guava, pawpaw, mango, plum, pine-apple, and many others of less importance.

The fresh meats are nearly the same as we get in our own market, with the exception of goat meat. They have beef, pork, mutton and venison of a very good quality. Chickens, ducks, and sometimes turkeys are brought to market. Fresh fish are to be had in great abundance. Mackerel are caught in Monrovia in great numbers, and they are very good indeed.

Wants of Emigrants going to Liberia.—You are told not to take with you anything for housekeeping: that you can get everything there in the shape of furniture. My advice, however, is to take along every thing you possibly can, as every thing is difficult to be obtained in Africa. Every family ought to be provided with bedsteads, tables, chairs, and, in a word, everything that is needed in this country you will need in Liberia; except feather beds. All who have these would do well to sell them, and buy in their stead good hair mattresses. Do not be prevailed upon to go without the things for housekeeping, as you will be sorry after it is too late.—Everything in the shape of household furniture or kitchen utensils are very high. They cost four times what they would in the States. You ought to be provided with one barrel of salt beef and one of pork. Take shoes enough for one year. You ought to have a keg of good butter, to serve until you get accustomed to the palm oil; after which you would rather have it. It would be well if each family could take a barrel of flour to serve them until they become accustomed to rice and other African productions.

I see in Liberia, the elements of a great State. From her borders I behold an influence issuing, which shall yet elevate my race in the future, to that proud position which it once held in the past. Although my birth-place, and the birth-land of my fathers, and endeared to me as holding the bones of a now sainted parent, it is my wish only to remain in the United States until a company can be organized which shall go out together, taking with them a saw-mill and an apparatus for making iron—ore yielding in Li-

beria, 90 per cent. In a few months longer, I trust, I shall go to the home of my fathers, there to aid in upbuilding a new republic, and in founding a mighty empire. Would to God I could persuade by brethren everywhere to go with me, so that after being aliens and exiles, like Israel in Egypt, for so many long years, we might at least die in the land of our fathers.

Maryland in Liberia.

The Colony of "Maryland, in Liberia," at Cape Palmas, has, ever since its commencement, in the early part of 1834, maintained a distinctive character, and been under a different government from the Republic of Liberia; it having always remained under the auspices of the Maryland State Colonization Society—which society has been greatly aided in its objects of benevolence to the free people of colour, by the liberal patronage of the State. The government of the colony is similar to that which existed in the old colony previous to the establishment of the Republic—the governor receiving his appointment from the Society, and the general affairs of the colony being under the direction of the Society. Since the establishment of the Republic, however, and especially within the last two years, the citizens of the Maryland colony have been engaged, more or less ardently, in discussing the propriety of a change in their political relations, either by annexation to the Republic, or by declaring in favor of a separate and independent State—peaceably withdrawing from the Society, and establishing a sovereign and independent government,—thus imitating the example of the Republic with reference to its former relations to the American Colonization Society.

After a full discussion of the subject, and a patient consideration of all the questions involved in the change of government, it was decided by a unanimous vote of the citizens of the colony, on the 30th of January last, that a change should be effected in favor of the establishment of an independent State organization; and measures were to be taken to carry out the object, by the election of delegates to a convention to form a new constitution, &c., and the appointment of two commissioners to visit the United States, and arrange their future relations with the Maryland State Colonization Society.

Growing Commercial Importance of the American Settlements in West Africa.

Extracts from a letter of G. Ralston, Esq., London.

Mr. Roberts mentions that the trade between Liberia and England is increasing with astonishing rapidity, and the British government is sparing no pains to increase British interests in Liberia. Mr. Robert's words are, "Indeed they (the English) are laying the foundation of a trade between Liberia and England, that will, in a few years, astonish the most sanguine;" and he also says—"and is it not clear that when commercial intercourse and business relations shall have been once established between Liberian and English merchants, it will be exceedingly difficult to divert them into other channels." To my knowledge, from a close observation of things here, I am satisfied that the trade between this country and Liberia is becoming of the greatest importance. The establishment of a line of steamers going to and coming from Liberia once a month, has been in existence more than eight months. This regular line, independently of the Cape of Good Hope steamers, and the Australian steamers calling at Liberia occasionally, is stimulating trade in the most extraordinary manner. In the course of a few months there will be established another line of powerful steamers running to Liberia from Liverpool, thus making a fortnightly regular communication for the conveyance of letters, merchandise and passengers, between Africa and England. Already the consumptive demand for palm oil, arrow-root, ginger, pepper, camwood, ivory, gold, and other African products, is far in excess of the supply, and there has arisen, within a short time, a greatly increased demand for palm oil, (and, in consequence, a greatly enhanced price,) owing to the announced intention of the Chancellor of the Exchequer to abolish the excise duty on soap, on the 1st July next.

By the repeal of the excise duty, England will be enabled to compete in this, as in all other trades, with France, in foreign countries. The importation of ground nuts from the Coast of Africa into Bordeaux, Marseilles, and other French ports, has been exceedingly great for twelve or fifteen years past, and has been constantly augmenting most rapidly. Captain Lynch saw fourteen vessels at Goree loading with

ground nuts for France when he called at that port a few weeks ago. The English are doing every thing in their power to induce the Liberians to pay attention to the growth of cotton, which, being an indigenous and perennial (not annual as in our country,) production, must become an article of large export before many years.

I have lately seen Captain Lynch of the American Navy, on his return from Liberia, who represents the trade with England as increasing very fast. He says the steamer he came in from Monrovia, although of one thousand tons burthen, could have been filled with merchandise if she had been double the size. She was compelled to leave a large quantity of freight behind her. If our government would promote the establishment of the line of steamers (not larger than fifteen hundred tons each) from a port in the Chesapeake Bay, and acknowledge the independence of Liberia, there would flow the greatest advantages, not only to the cause of colonization and increased commerce with Africa, but to the well-being of that promising and interesting Republic, Liberia.

Captain Lynch told me, with regret, that Maryland in Liberia has declared herself independent. This very small community, I fear, cannot exist as an independent state. As a *county* of Liberia, she might, with great propriety, be annexed to the elder Republic. I hope the American Colonization Society will use their influence with both the Liberians and the Marylanders in Liberia, to bring about this desirable amalgamation.

LIBERIA.

It is calculated that there will be manufactured on the banks of the St. Paul's this coming season, about 30,000 pounds of sugar, and 5,000 gallons of molasses and syrup.

President Roberts, while in England, was kindly furnished by Sir Horace St. Paul with a goodly number of Bibles for the use of Sabbath Schools in Liberia.

The city of Monrovia presents a pleasing prospect in the way of improvements; on

every side we notice the building of stone and brick houses of respectable size, and of durable construction in other respects. Building materials of every description are in great demand, and at high rates. It is not only in the way of private building that our city is improving, but the corporation authorities have, and are now giving considerable attention to their duties.

Some idea may be obtained of the value of lands in Monrovia, when it is known that five hundred dollars have been paid for two lots, containing a quarter of an acre—and further, that that sum will not purchase lots of similar size in some parts of the city.

Children of Missionaries.

Well aware of the most anxious solicitude occasioned to missionaries on the score of their children, our eyes lighted with pleasure upon the following paragraph:—

A SCHOOL for the daughters of missionaries has been for some years in operation at Walthamstow, England. Its anniversary was held in the latter part of May, and the report and speeches show it to be an institution of no inconsiderable importance. The necessity for it results from the dreadfully corrupting influences to which children, and especially females, are exposed in heathen lands. The nature of this influence, and the difficulty of keeping the little ones entirely aloof from it, was illustrated by several of the speakers, whose experience and observation enabled them to testify with due intelligence. In this institution are now forty-seven children, of whom five have become connected with the Church of Christ within the past year. The children are tenderly cared for, rightly instructed, nursed when sick, and treated with a kindness as nearly parental as it can be. It is a great comfort to parents toiling among the heathen to know that their children are so faithfully cared for.

Intelligence.

The following MINUTE, in reference to the death of Mrs. HENING, has been entered upon the Records of the Foreign Committee, New-York, July 1, 1853 :—

The Foreign Committee have learned, with unfeigned sorrow, the decease of Mrs. E. F. Hening, their late devoted and efficient Missionary in Western Africa. This estimable lady had cherished, from a very early age, an ardent desire to dedicate herself to the cause of Missions among the heathen. Divine Providence appeared to sanction her wish, and, in the spring of 1844, she received an appointment, and sailed for Liberia, as the wife of Rev. E. W. Hening, who also, at the same time, became a Missionary to the same country. Mrs. Hening co-operated earnestly and judiciously with her husband in the cause of the African Mission several years, until Mr. H. unhappily became blind, and the health of both so greatly enfeebled, as to compel them to abandon the field of labour in which they had unremittingly toiled, and to return to the United States.

Mrs. Hening prepared and published an account of the Mission, which had engrossed her mind and heart. This interesting volume, which gives a brief history of the efforts of our Church to spread the Gospel among the natives of Africa, and develops the Christian character of the author, ought to be in the hands of every friend to the cause of civilization and Christianity in Africa.

On the 1st of June, 1853, Mrs. Hening yielded up her spirit to God that gave it, and before she ceased to be mortal, expressed her unshaken confidence in her Redeemer, and her Christian triumphs through precious faith in him. In view of this melancholy event, the Committee record the following resolutions:

1. *Resolved*—That the Foreign Committee desire to express their humble submission to Almighty God in this afflictive dispensation of Divine Providence,—inscrutable indeed to them, but they doubt not both wise and gracious in itself—and under the influence of that faith which trusts where it cannot know, to say, “The will of the Lord be done.”

2. *Resolved*—That, in the character of Mrs. Hening they recognise the intellectual and accomplished woman, the deeply pious Christian, and the devoted self-sacrificing Missionary of the Cross; and they cherish the hope that the Author of every good and perfect gift will make her example, like those of holy women of old, an incentive to others to imitate that faith and patience the possessors of which inherit the promises.

3. *Resolved*—That the Committee deeply

sympathize with all the members of the Mission in this visitation, whereby they are deprived of the service of their much-loved associate in fostering a Missionary spirit among her Christian friends in this country, and in aiding by various ways the holy cause to which they have devoted their lives; believing, at the same time, that they will regard it as an additional call to exercise unwavering faith and calm resignation.

4. *Resolved*—That to our reverend and dear brother, from whom it has pleased God to take away the desire of his heart, we tender our most sincere and deeply-felt sympathies. We mourn with him in the failure of his health and the loss of his sight; and now, in this bitterest bereavement, we do not attempt to express to him the fullness of our Christian sympathy. We can only remind him of the fountain of all comfort, and pray that this never-failing spring of consolation may so pour into his soul the streams of divine love, that he may be able to submit with entire acquiescence to this calamity, among the severest that can befall a human being. We commend him to the tender mercies of his Father in heaven, with our most sincere prayer that he may be sustained under the pressure of the heavy trials to which it has pleased God to subject him, and by his faith and resignation, give us all an example for imitation.

The Aspect of Affairs in China.

We ask attention to the following communication from the Rev. Mr. Syle, a member of the China Mission, now on a visit to this country :—

An almost unprecedented dearth of intelligence from Shanghai, the seat of our Mission, causes no little anxiety to those whose sympathies are enlisted for the dear brethren and sisters who are labouring there. Not that there is any reason to fear that they have been called upon to suffer either from violence or privation. The presence of a considerable naval force, and the exuberant productiveness of the region in which they dwell, are sufficient guarantees, according to all human calculation, against calamities of that kind.

There is another kind of evil, however, to which they will be not probably, but certainly, exposed, in a very short time. We refer to the premature exhaustion of their strength, in consequence of overstrained exertion. That they should be called upon to labour “out of measure” is an unavoidable necessity—one arising from the peculiar circumstances attending our work there. That they should be left by us to sustain that undue amount of labour

longer than is inevitable, would be a serious impeachment of our professed regard for our dear fellow-labourers in that far-off field, to say nothing of the wastefulness of all operations, where the work of many is thrown upon a few. From this last-mentioned cause so much has been suffered already, both in Africa and China, that it becomes us to take warning by the losses of the past, and aim at exercising a more judicious stewardship for the future. It is not, however, for *prudence* alone that we are called upon at the present time; it is for *progress* also: or, rather, it is for that *prudence which consists in making progress*—in other words, our work must *grow*, as all living things in nature *grow*, as a healthy commerce *grows*, and as an individual *grows* in knowledge and in influence, unless he be retrograding. That this may not be the history of our missionary efforts, depends much on us *now*—on us, the living, individual Christians of the year 1853; on the pastors and people of our Church, who are now called upon to provide a reinforcement for our Mission at Shanghai.

For that station there are wanted the following labourers:—

Three ordained Missionaries, who will be none the less suitable if they are now Rectors of important Churches, and doing much good here at home. Such are exactly the kind of men wanted in China, though there is room for the employment of every kind and degree of talent. None may be deterred from thinking of the work there, on account of their not possessing *brilliant* talents or an *especial* quickness at learning languages. Good average talents and acquirements, "occupied with" and under the constraining influence and love to the Saviour and for the souls he has died to save, these are full *Missionary qualifications*.

Young men thus qualified can now go out to China and spend the period of their candidship for orders under Bishop Boone, thus preparing themselves in a very advantageous manner for the peculiar field which is there spread out before us.

Besides this, there is wanted a Missionary physician, and also a married layman, qualified to take charge of the high school for boys,—that most important institution, out of which already, in the brief history of our Mission, two candidates for the native ministry have been raised up.

Female teachers are also needed—Christian women, ready to "labour together in the gospel," for the benefit especially of their own sex, in schools and among the families to which there may be access.

All these are needed to put our Mission at Shanghai upon a basis of strength-saving efficiency, to say nothing of what it may be desirable for us to attempt in view of the opening of that vast interior, which will shortly be accessible with safety to our Missionaries. It is impossible to read the accounts of which the

newspapers are now full, concerning that ancient city, the city of Nankin, where are the tombs of the kings, where the treaty of '42 was signed, and where the insurgents are now endeavouring to establish themselves, without feeling (as by an instinct) that there the Church must needs be set up without delay. It is for us to say, whether *our* Church shall be in the van or the rear.

We will not, however, on this occasion, branch out into our prospects for the future any farther than to say, that, to a moral certainty, the effect of that "shaking among the nations" which is now going on in China, will be to loosen the old compacted mass, so that foreign elements may freely enter in and leaven the whole lump. Commerce will find its way in, beyond a doubt—honourable commerce, we mean, and not the opium traffic which is there already. Diplomatic agents will also be on the alert, and scientific men will be prepared to repeat openly, what they have already done surreptitiously—go to and fro in the land, searching for rare plants, and taking note of the tea cultivation, &c., &c. All this will be done; and it will be our part to determine whether we will show less care that the poor Chinese be clothed and fed spiritually, than the "children of this generation" manifest for the supply of temporal wants.

For the present, however, we confine our remarks to the wants of our station at Shanghai, for that they are urgent, and call for promptitude in meeting them. And our suggestion is, that our brethren, the Ministers of our Church, take early occasion to make known explicitly to their congregations the fact, that more labourers for the China Mission are wanted now. Such an announcement cannot fail to produce some good effect, unless, indeed, the Spirit has ceased to move over the hearts of our people, which awful supposition we dare not entertain; for He has undoubtedly been pleased to bless our efforts—all too feeble—for the Chinese hitherto. This "experience work-eth hope." Therefore do we hope much from the application now made for more labourers in China.

E. W. S.

25th July.

Missionary Meeting at Alexandria.

From an account of the proceedings at the Annual Commencement at the Theological Seminary of Virginia, published in the Southern Churchman, we extract the following:—

The last crowning service of the season, at the seminary, was the Missionary meeting, on Thursday afternoon, 14th July. The meeting was appointed to hear our Missionaries, Messrs. Syle, Rambo and Hening. The former was necessarily absent, having been unexpectedly called upon to preach a Missionary sermon in

Alexandria, the same evening. The incidents of this meeting were of unusual interest. We will endeavour to present them to our readers.

In the chancel sat the Bishop of the Diocese, supported on either side by the Professors and Dr. McGuire, one of the trustees. In front of the chancel was the graduating class; the families of the Professors, and their neighbours who worship with them, were sitting in groups through the chapel; and interspersed among them were the alumni and other visitors and clergymen, among whom we recognized one from Nova-Scotia. The Bishop had just presented the diplomas to the graduating class, and in a few sad words lamented, in tones that touched all our hearts, the desolations of our Zion, bringing to our minds those words of the pious David, when he tuned his harp to melancholy lays over the same theme, in the 79th Psalm. He then invited Messrs. Hening and Rambo into the chancel. Mr. Rambo offered his arm to his blind brother, and as they walked slowly through the isle,

— "There was a stillness
Which left room for the full soul,
To open all itself, without the power
Of calling wholly back its self-control."

Mr. Rambo made the first address. He drew a gloomy picture of the heathen Africa—ignorant of God, of the moral law, and of a Saviour. He then set forth the encouragement to Missionary effort, in the success which had attended the labours of the Missionaries, and of the colonies of Sierra Leone and Liberia; and concluded by calling on the Church for help, saying, in accents tremulous with emotion, that the Missionaries were willing to labour, and, if need be, to die for Africa. This address, delivered in simplicity and godly sincerity, had well prepared our minds to

sympathise with the beloved brother who had been constrained to retire from the African field, whose blazing sun had quenched the sight of his eyes. Mr. Hening had lately lost his wife, and there was a peculiar sadness in his expression as he arose to speak. His first sentence was electrical,— "Since I last stood in this place," he said, with quivering lip, "a darker shadow has come over me." This delicate allusion to his loss started tears in every eye, and, as he proceeded in his address, we, for the first time, comprehended Mr. Wirt's picture of the "Blind Preacher." Instead of the portrait of a living man, we had always thought that picture to be the ideal of a painter, who had clothed it in the hues of his own golden imagination; but when we saw this blind Missionary lift his sightless eyes to heaven, and heard his burning words, uttered in trembling tones, by quivering lips, we could believe it all. We shall not attempt to describe the effect of this address. His plea for Africa was like Rachel weeping for her children. The audience was melted with tears, in sympathy with the speaker and with his cause.

No advices from any of our foreign stations were received during the last month; and, for the first time in many years, we have no communications to present from our own Missions.

We avail ourselves of the space to insert a condensed summary of the proceedings of other societies at home and abroad, gathered from reports made at recent anniversaries, and to publish other items bearing on our special work.

A Juvenile Foreign Missionary publication is in preparation, the first number of which will be issued about 1st September.

Acknowledgments.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from June 15, 1853, to July 15, 1853.

MAINE.

Gardiner—Christ. 23 00

CONNECTICUT.

<i>Hartford</i> —Christ	61 00
<i>New-Haven</i> —Trinity, A. F. \$79; ed. Miss Williford's Sch. 1/2, from Miss Laura Crit- tenden, \$10.	89 00
<i>Old Saybrook</i> —Grace.	11 00
<i>Portland</i> —Trinity	10 00
	171 00

RHODE ISLAND.

<i>Lansdale</i> —Christ.....	8 00	
<i>Newport</i> —Trinity.....	40 00	
<i>North Providence</i> —St. Paul's, by Rev. J. Rambo, Af.....	6 00	
<i>Pawtucket</i> —St. Paul's, from Adeline E. Bowers.....	2 50	
<i>Providence</i> —St. John's, from Ladies' Philanthropic So., usually distributed thro' Mrs. Heniug.....	250 00	
Grace.....	5 00	
<i>Warren</i> —St. Mark's, \$2 50; S. S. Af., \$12.....	14 50	326 00

MASSACHUSETTS.

<i>Waltham</i> —Christ, S. S., for two cop's Cavalla Messenger.....	1 00	
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NEW-YORK.

<i>Astoria</i> —St. George's.....	2 50	
<i>Athens</i> —Trinity, by Rev. J. Rambo, Af.....	5 00	
<i>Brooklyn</i> —Christ, S. S. Af., \$25; Chi., \$25.....	50 00	
<i>Huntingdon</i> —St. John's.....	2 50	
<i>Morrisania</i> —St. Paul's Chapel S. S.....	1 16	
<i>New-York</i> —Epiphany, S. S., ed. Af.....	20 00	
St. Barthol's, S. S., $\frac{1}{2}$	25 00	
"A Friend to Missions," Af. and Chi.....	100 00	
<i>Poughkeepsie</i> —Mr. Goodrich, by Rev. J. Rambo, Af.....	5 00	
<i>Troy</i> —A little girl, by J. R., Af.....	0 25	
St. Paul's, by Rev. Dr. Van Kleeck, from a few friends, Af.....	18 00	229 41

WESTERN NEW-YORK.

<i>Geneva</i> —"Geneva," Af., Chi., and Ath.....	50 00	
<i>Lockport</i> —"A friend of the Church".....	3 00	
<i>Oswego</i> —Evangelists', S. S., semi-ann. pay't ed. "Or- ville J. Harman," under care of Rev. Mr. Horne..	10 00	
<i>Rochester</i> —St. Luke's, a mem- ber, for Mr. and Mrs. Hoff- man, Af.....	5 00	68 00

NEW-JERSEY.

<i>Perth Amboy</i> —St. Peter's, S. S., Cavalla Mission, Af.....	6 50	
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PENNSYLVANIA.

<i>Pittsburgh</i> —St. Andrew's, Chi. and Af.....	36 00	
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MARYLAND.

<i>Frederick Co., Urbana</i> —Miss Mary Beall, Bassa Cove Mission.....	5 00	
<i>Georgetown, D. C.</i> —Christ, $\frac{1}{2}$ Chi., $\frac{1}{2}$ Af.....	61 35	

St. John's, through Col Thomas.....	26 25	
Do. do.....	26 00	
<i>Montgomery Co., Poolesville</i> — Dr. Thomas Poole.....	5 00	
<i>Washington City, D. C.</i> —Trinity, Female Miss. Soc., half- yearly, ed. Rich. Cox., Af.....	15 00	138 60

VIRGINIA.

<i>Charlestown</i> —A little boy for Chi., by Rev. Mr. Syle..	1 50	
<i>Fredericksburgh, St. George's</i> — \$10 from Miss Agnes Gray, Chi.....	20 00	
<i>Norfolk</i> —Individual donations for Af., through Rev. Mr. Hening.....	26 00	
<i>Petersburgh</i> —Grace, S. S., ann. con't., Af.....	20 00	
<i>Portsmouth</i> —St. John's, of which from col. people, \$1 37, through Rev. Mr. Hen- ing for Af.....	32 62	
<i>Staunton</i> —Mrs. Stribling, by Rev. Mr. Castleman, Bp. Payne's Mission.....	5 00	
A little girl, by Rev. Mr. Syle, for girl's school at Shanghai.....	5 00	
<i>Miscellaneous</i> —A friend to Chi, Mr. —, by Rev. Mr. Syle.....	5 60	
A little boy, through Mr. Hening, Af.....	1 38	117 10

SOUTH CAROLINA.

<i>Beaufort</i> —St. Helena, Chi., \$147 95; Af., \$10; ed. child under Miss Williford, Af., \$20.....	177 95	
St. Helena, Lad. Miss. Asso., for Mrs. Hill, Greek M.....	90 50	
<i>Charleston</i> —Calvary, Chi.....	2 50	
<i>Edgefield</i> —Trinity, Af., \$20; ed. "Harry Carroll," Chi., \$20.....	40 00	310 95

FLORIDA.

<i>Tallahassee</i> —M. P. R., postmark "Tallah," Africa.....	5 00	
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MISCELLANEOUS.

<i>Rev. James Stoney, M. D.</i> —"An- nual sub. for establishment of a scholarship in High Sch., Cape Pal., Af.....	100 00	
<i>Anonymous</i> —Through P. P. I., Bassa Cove Mission, 28th June.....	20 00	
"M.".....	2 50	122 50

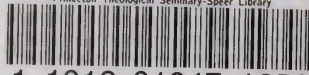
Total, June 15, 1853, to July
15, 1853.....\$1,554 45

NOTE.—The total receipts in last No. should
have been printed "June 15, 1852, to June 15,
1853."

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